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THE CORPUS CHRISTI FESTIVAL AND ITS DOCTRINE.

"Semper eadem!" — Ever the same! — that is the proud boast of the Church of Rome. And in one respect we yield her the truth of this boastful assertion. From the time that St. Paul wrote: "For the mystery of iniquity doth already work," to the spiritual darkness and shadow of death of the fifteenth century; from the time that the Augean filth of popery was swept out of the temple of the Church by the pure Alphaeus of God's Word, guided by that blessed servant of God, Martin Luther, to this day, when by hypocrisy and deceit Romanism is usurping the very power of the government in our country; from the time that Bishop Boniface III of Rome arrogated to himself the title of Pope to this day, when the doctrine of infallibility has been promulgated, and the dogmatization of the assumption of the Virgin Mary is only a question of time, Rome has been *ever the same* in her hatred of Christ the Savior, the one Redeemer of the world, and His blessed Gospel.

In every other respect, however, we most emphatically repudiate Rome's claim to the title: *Semper eadem*. Her doctrine of justification by works, her fasting and mechanical praying, her doctrine of purgatory, her canonization of hosts of saints, her mass and her eucharist, her formalism and her festivals, have been developed by a slow process, in the course of many centuries, and Rome, even on mere historical grounds, has not the least shadow of a reason for her proud boast. This will be found true especially of the doctrine of transubstantiation and the establishment of the Corpus Christi festival with its procession.

THE ORIGIN OF THE CORPUS CHRISTI FESTIVAL.

The origin of the Corpus Christi festival has, to some extent, been shrouded in mystery. This fact has tended to accentuate the impression of the festival itself on the minds of the laity, as well as to emphasize the importance of some persons alleged to have been instrumental in instituting the festival, as will be shown. An examination of all extant and available records will enable us to separate legend from history, to show the chronological sequence of events, to consider the relative importance of the various factors which resulted in the institution of the central festival of the Roman Catholic Church, and thus to give an unbiased account of the establishment of the festival. This is evidently a prime requisite for the successful treatment of our subject.

The Catholic account, which is repeated by almost every liturgist (R. R. Gueranger, *The Liturgical Year*, Vol. VII, Part I, 155 ff.; *The Catholic Encyclopedia*, s. v. "Corpus Christi Festival" and "Bolsena, Miracle of"; *Encyclopedia Britannica*; Brockhaus, *Konversationslexikon*; Meyer, *Konversationslexikon*; Alt, *Das Kirchenjahr*, 57 ff.; *Der Christliche Kultus*, 550 ff., mentioned by Gieseler, *Kirchengeschichte*, II, 2, 448), is probably based on the book *Vita Benedictae Julianae ab Auctore Coaevo Scripta* and on the narrative of Joannes Blaerus Diesthemius, prior of the Benedictine Monastery Sancti Jacobi at Liège in his *Historia Revelationis Benedictae Julianae Anno 1230 Divinitus Factae de Institutione Festi Corporis Christi*. The story is substantially as follows.

It was in the year 1208 that Juliana, now usually called the Blessed Juliana, a member of the Congregation of Hospitalers and prioress of Mont Cornillon, near Liège, had a mysterious vision, in which she beheld the moon at her full, but with a hollow on her disk. The vision, which she at first thought an illusion, continued to haunt her whenever she said her prayers. After two years of supplication she received a revelation. The moon, she was told, signified the Church as it then was, and the hollow on the disk expressed the want of

one more solemnity in the liturgical year, a want which God willed should be supplied by the introduction of a feast to be kept annually in honor of the institution of the blessed Eucharist. The solemn commemoration made of the Last Supper on Maundy Thursday was no longer sufficient "for the children of the Church, shaken, as they had been, by the influences of heresy" (Gueranger). Besides, the Church itself had its attention divided on that day by the important function of the washing of feet, followed, a few hours later, by the sad mysteries of Good Friday. When Juliana received this command, she was at the same time told to make known to the world these revelations. Juliana confided everything to her friend Eva, but she herself was so timid and humble that she did not dare to mention the matter to persons in authority. Finally, after twenty years, she gained sufficient courage to mention the subject to a canon of St. Martin's, of Liège, named John of Lausanne, whom she respected very highly. She begged him, at this time, to get the opinion of theologians on the subject confided to her. The consensus of opinion among the leaders of the Church in the district was that the institution of a festival as suggested was not only feasible, but would, no doubt, redound to the glory of God and the benefit of many souls. This favorable opinion encouraged Juliana to such an extent that she herself had a proper office for the new festival composed and approved. It has been stated that she chose a young unknown cleric, by the name of John, to compose the liturgy, who had refused the honor at first, but finally succeeded with the aid of her prayers. The office begins with the words: "Animarum cibus." Portions of it are extant in missals and breviaries.

The festival of Corpus Christi was first celebrated in the church of Liège. Robert de Torote, bishop of the diocese, in 1246 published a synodical decree commanding that each year, on the Thursday after Trinity Sunday, there should be observed, in all the churches of the diocese, a solemn feast in honor of the blessed Sacrament. The passage reads: "Ut de

excellentissimo Sacramento singulis annis feria quinta proxima post octavas Trinitatis festum solemne cum novem lectionibus et sponsoriis, versiculis et antiphonis propriis, quorum vobis copiam faciemus, in singulis ecclesiis Leodienis dioecesis de caetero perpetualiter celebretis." (Binterim, *Denkwuerdigkeiten*, 276 ff.) The usual desistance from servile work and the fasting of preparation on the eve of the feast was ordered. But Bishop Robert died at this time, and the decree would probably have been forgotten, had not the canons of St. Martin-au-Mont determined upon the observance of the new festival. In 1247, the festival was celebrated for the first time in this church. But Robert's successor, Henry de Gueldre, took no interest in the new festival. It happened, however, at about this time, that Hugh de Saint Cher, Cardinal of Saint Sabina and Legate to Germany, came to Liége. He had formerly been prior and provincial in the order of St. Dominic, and had been one of the theologians who had passed favorably on the idea of the new festival. He not only celebrated the new feast with great solemnity himself, but also issued a circular, dated December 29, 1253, which he addressed to the archbishops, bishops, abbots, and the faithful of the territory of his legation, and in which he ordered the festival to be observed. He even granted one hundred days' indulgence to all who, contrite, and after confession of their sins, should, on the feast itself, or during its octave, devoutly visit a church in which the office of Corpus Christi was being celebrated. His successor, the Cardinal of St. George in Velabro, confirmed and renewed the ordinance. The opposition of the Franciscans, however, was still so strong that the observance of the feast did not spread far. All consistent efforts were terminated by the death of Juliana, in 1258.

On the 29th of August, 1261, James Pantaleon ascended the papal throne under the name of Urban IV. He had formerly been an archdeacon of Liége and had been interested in the festival. Eva now took occasion to remind the new pope of the festival in a letter of congratulation through the bishop

of Liège, Henry de Gueldre. Since the miracle of Bolsena was recorded at this time, and several other incidents made a deep impression on Urban IV, he determined to make the new feast general. Thomas of Aquinas was commissioned, in 1263, to create a new office for the festival, to supersede the one which Juliana had prepared, and which had been adapted to the ancient liturgy of France. In 1264, Pope Urban IV issued the bull *Transiturus*, permanently establishing the Feast of Corpus Christi for the whole Catholic Church. In this decree, the fifth *feria* after the octave of Pentecost (*feria quinta proxima post octavam Pentecostes*), that is, the Thursday after Trinity, was designated as the day set apart for the new festival. The principal reason for the institution is stated in the words: On Maundy Thursday the Church was too much occupied with the reconciliation of the penitents, with the holy chrism, and with the ceremony of the washing of feet. The object of the new festival was mainly "ad confundendam specialiter haereticorum perfidiam et insaniam." The bull closes with a list of indulgences granted to all the faithful who would attend the various services of the festival.

Although the decree of the pope was now, theoretically, a law of the Church, it, nevertheless, remained a dead letter for the time being. This was due mainly to the disturbances in Italy at that period. It was not till 1311 that the bull was again promulgated. But even then its publication and general distribution was attended with difficulties. It was Pope Clement V, who, at the Council of Vienne, in 1311, had the decree confirmed. But since he, at the same council, recalled the Clementine Constitutions, the seventh book of papal decretals, a sort of confusion seems to have resulted as to the validity of all decretals published by him. However, order was restored by his successor, Pope John XXII. This able and energetic man renewed the Clementine Constitutions and incorporated them in the Papal Law, inserting also the entire bull *Transiturus*, and adding the order for the procession. "Clemens Quintus . . . septimum librum Decretalium, quae Constitutiones

Clementinianae vocantur, ordinavit, sed cito post in concilio quod apud Viennam celebraverat, eundem librum revocavit, quem tamen successor suus Papa Johannes XXII. innovavit, incorporavit et publicavit . . . anno MCCCXVI. . . . — Johannes XXII. post Clementum Quintum sedit Papa annis circiter XVIII, qui septimum librum Decretalium innovavit.” (*Annales Monastici*; ed. by Henry Richards, Luard, IV, 341. 344.)

In the entire account given above, which is substantially that of the best Catholic sources, fact and legend are intermingled. In our all too scientific age we do not readily credit visions of that kind. It was undoubtedly not sentimental veneration for the blessed Juliana which was the reason for the introduction of the festival. The remarks and notes of Gieseler (*Lehrb. d. Kirchengesch.*, II, 2, 448) in this connection are worth considering. “Dem kann aber nicht so sein,” he writes in regard to the conventional account, “denn der Cistercienser Aegidius, ein Zeitgenosse (er endigt seine Geschichte mit 1251) gedenkt in seinen *Gestis Pontificum Leodiensium*, obgleich er sonst kein Wunder verschmaecht und auch der durch Robert bewirkten Erhoehung der Feier des Lambertusfestes erwachnt, dieses Festes mit keiner Silbe. Der erste Luettichische Geschichtschreiber, der ueber dasselbe spricht, Ioannes Hocsemius (Canonicus in Luettich um 1348), *Gesta Pontificum Leodiensium*, sagt nur folgendes: ‘Anno vero Domini 1259 (vel forte 1260, cum tunc secundum quosdam Reclusae juxta Ecclesiam s. Fidis, cui de sacramento fuit Urbanus praeesse coeperit) Henricus Episcopus instinctu cuiusdam Reclusae juxta Ecclesiam s. Fidis, cui de sacramento fuit ostensa visio, Urbano Papae Quarto (cui nihilominus haec nota fuerat, cum dudum fuisset canonicus Leodinensis’ — naemlich bis 1255 —) ‘super hoc suas literas destinavit, quibus inductus Papa hoc festum instituit celebrari, quod ex tunc a Leodinensibus est receptum, et postmodum continue per plures ecclesias in Germania et Francia a clero et populo celebratum, sed demum per alias universaliter recipitur ecclesias, cum Johannes Papa XXII. constitutionem Urbani super hoc factam,

quae incipit *Transiturus de hoc mundo ad Patrem* (quam Clemens Papa V. observari districte praeceperat ab omnibus in concilio Viennensi), fecisset cum caeteris Clementinis Constitutionibus celebrari.' Die folgenden Luettichischen Geschichtschreiber, Joannes Ultramosanus und Joannes Warnantius, wissen nicht mehr darueber. Erst 1496 schrieb Joannes Blaerus Diesthemius, Prior des Benediktinerklosters Sancti Jacobi in Luettich, seine *Historia Revelationis Benedictae Julianae Anno 1230 Divinitus Factae de Institutione Festi Corporis Christi*, wo alles, selbst der Name Juliane, neu ist. Onuphrius Panvinius (†1558) erklarte daher wohl mit vollem Rechte alle jene revelationes fuer Fabeln." A critical examination of the book *Vita Benedictae Julianae ab Auctore Coaevo Scripta*, which appeared even later, would undoubtedly prove the writing an attempt *ex post facto* to substantiate legendary claims.

After culling out all legendary fancies, then, the following facts will remain, which we present in form of a table:—

- 1246, synodical decree of Robert de Torote, establishing the feast in his diocese.
- 1247, first celebration.
- 1253, December 29, circular of Cardinal Hugh de St. Cher, extending the territory of the celebration over his entire legation.
- 1263, composition of the office for the Corpus Christi Festival by Thomas of Aquinas.
- 1264, the bull *Transiturus*.
- 1311, confirmation of the festival at the Council of Vienne; Pope Clement V.
- 1316, renewal and incorporation of the decree into Clementines (Canon Law) by John XXII.

Arguments of probability and facts of history thus compel us to reject the sentimental veneration for Juliana of Liège as a reason for the introduction of the festival. In order to find the real reason for the introduction of the Corpus Christi Festival, we are obliged to trace the history of the doctrine of

transubstantiation briefly from its inception, and thus see whether logical sequence and the evolution of dogma, as well as question of polity, were not determining factors in the establishment of the festival, in brief, that the latter made the step of the institution *Festi Corporis Domini* necessary.

THE ORIGIN AND DEVELOPMENT OF THE DOCTRINE OF TRANSUBSTANTIATION.

The *idea* of an actual physical change of elements taking place in the Eucharist, that bread is *converted* into the body and wine into the blood of Christ, may have been broached at a very early date, as Gieseler notes, though the teaching of Augustine makes this improbable. In the ninth century, however, the concept of transubstantiation, as we now know it, is plainly found. We find the idea stated plainly in the writings of Paschasius Radbertus (born at Soissons, near Paris, about 786; died at Corbie, near Amiens, about 865). In his *Liber de Corpore et Sanguine Domini*, 831, he expressly states: "Nihil aliud quam caro Christi et sanguis post consecrationem credenda sunt. — Substantia panis et vini in Christi carnem et sanguinem efficaciter interius *commutatur*"; and in his *Epistola de Corpore et Sanguine Domini ad Frudegardum*, who had opposed him: "Cum ait [Christus]: Hoc est corpus meum vel caro mea, seu: Hic est sanguis meus, non aliam puto insinuasse, quam propriam et quae nata est de Maria virgine, et pependit in cruce, neque sanguinem alium, quam qui profusus est in cruce, et tunc erat in proprio corpore." He was followed in his views by Florus, subdeacon of Rheims, Hincmar of the same city, Remigius, and Pseudo-Alcuin. But the new idea also found strong and influential opponents. Rhabanus Maurus (born at Mainz, between 776 and 784, died near there 856), in his *Epistola ad Heribaldum Antissidorensem Episcopum* and in his *De Institutione Clericorum*, declares the assumption of a physical change to be absurd. Ratramnus (monk of Corbie, died after 868) was just as outspoken in his denunciation of the new doctrine. He addressed his *De Cor-*

pore et Sanguine Liber ad Carolum Regem on the subject to Charles the Bald. In the next two centuries there was no material change in the status of the controversy. About the middle of the twelfth century the concept of Paschasius had not yet been accepted generally. But the controversy with Berengar of Tours (born perhaps at Tours, died 1088 on the island of St. Cosine, near there) served to bring matters to a crisis. Berengar had openly declared himself against the idea of transubstantiation. In his *Epistola ad Lanfrancum* in regard to the controversy, he had declared his adherence to the ideas of Ratramnus (which were at that time attributed to Johannes Scotus Erigena), and had said that, if he were pronounced a heretic, Ambrose, Jerome, and Augustine, "ut de caeteris taceam," would come under the same heading. Berengar did not stand alone in his views. Heriger, Abbot of Laubes, and the Anglo-Saxon Aelfric were opponents of the teachings of Paschasius. This should be noted here to understand the bitterness with which the controversy was carried on, as well as the fixation of the dogma in detail which it resulted in. But Berengar was the only one that had the courage of his convictions. He was attacked most bitterly by Lanfranc (lived at Pavia, in Normandy, till the Berengarian controversy, since 1070 Archbishop of Canterbury, died 1089) in his *De Eucharistia*. The controversy lasted for about three decades, and was the subject at several councils and synods (Vercelli, Rome; 1059 and 1078). Berengar was summoned several times, and a refutation forced upon him. After he had revoked his last refutation, he was permitted to spend his last years quietly. It should be noted that he opposed only the idea of transubstantiation, but did not deny the real presence.

Now, although Berengar's views had been declared heretical, his influence remained. There were always some few that refused to accept transubstantiation. Zacharias Episcopus Chrysopolitanus (about 1157) wrote in *Commentarius in Monotessaron*: "Sunt nonnulli, imo forsán multi, sed vix notari possunt, qui cum damnato Berengario idem sentiunt, et tamen

eundem cum Ecclesia damnant. In hoc videlicet damnant eum, quia, formam verborum Ecclesiae abjiciens, nuditate sermonis scandalum movebat. . . . Aliis vero latenter imponunt, quod non intelligant tropos et figuratas locutiones. Illud quoque maxime dirident, quod panis et vini species dicunt in aere apparere." Algerus, presbyter at Liège, in his *Prologus in Librum de Sacramento Corporis et Sanguinis Domini*, gives a few of the ideas which were held: "Alii panem et vinum non mutatum, sed solum sacramentum, sicut aquam baptismatis, vel oleum chrismatis, corpus Christi non vere, sed figurate vocari dicunt. — Alii autem dicunt, panem non solum sacramentum, sed in pane Christum quasi impanatum, sicut Deum in carne personaliter incarnatum. Alii autem panem et vinum in carnem et sanguinem mutari, sed non Christi, sed cuiuslibet filii hominis sancti et Deo accepti, ut compleatur, quod Christus dixit: Nisi manducaveritis etc. Alii autem gratiae Dei derogantes dicunt, sacerdotum malis meritis ita invocationem divini nominis annullari, ut eorum indigna consecratione non debeat panis in Christi carnem converti. Alii vero mutari quidem in carnem Christi, sed malis meritis sumentium non permanere carnem Christi, sed iterum reverti in purum sacramentum panis et vini. Alii, quod est deterius, dicunt per comestionem in foedae digestionis converti corruptionem." So we find the ideas of impanation and consubstantiation having adherents, as well as that of transubstantiation. It must be remembered, however, that the term "transubstantiation" was not coined till the latter part of the eleventh century. Pietro Damiani uses it in his *Expositio Canonis Missae*, Hildebert, Archbishop of Tours, in his *Sermo XCIII. Synodicus ad Sacerdotes*. Stephen, Bishop of Autun, 1113—1129, in his *Tractatus de Sacramento Altaris*, uses the verb *transubstantiare*: "hoc est corpus meum, i. e., panem, quem accepi, in corpus meum transubstantiavi."

If anything could have urged the Roman Curia, at this time, to have the controversy settled as speedily as possible and the doctrine fixed, it was the fact that minor questions were beginning to agitate the minds of some teachers, such as the

mode and the duration of the change. Anselm of Canterbury, the successor of Lanfranc, had already touched upon the question of communion under one form and claimed: "In utraque specie totum Christum sumi." The fourth Lateran Council, 1215, fixed the dogma proper by stating: "Una vero est fide-
 lium universalis Ecclesia, extra quam nullus omnino salvatur. In qua idem ipse sacerdos et sacrificium Jesus Christus, cuius corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur, transubstantiatis pane in corpus et vino in sanguinem potestate divina, ut ad perficiendum mysterium unitatis accipiamus ipsi de suo, quod accepit ipse de nostro. Et hoc utique sacramentum nemo potest conficere, nisi sacerdos, qui fuerit rite ordinatus secundum claves Ecclesiae, quas ipse concessit Apostolis et eorum successoribus Jesus Christus." It should be noted here that not merely the doctrine is fixed, but also the power of the priests clearly defined. If we add to this the fact that the elevation of the monstrance was required by papal law in 1217, we have a pretty clear picture of the trend of teaching and polity.

The next questions concerned the *manner* of transubstantiation and the duration of the change. Of greater importance for our purpose, however, is the gradual withdrawal of the chalice. In the case of communion of children and of the sick it had long been the custom to dip the bread into the wine, and thus to administer the Sacrament. In the twelfth century this practice became a more general custom, based on the assertion of Anselm quoted above. Rudolph, abbot of St. Trone, near Liége, wrote the following:

"Hic et ibi cautela fiat, ne presbyter aegris
 Aut sanis tribuat laicis de sanguine Christi:
 Nam fundi posset leviter, simplexque putaret.
 Quod non sub specie sit totus Jesus utraque."

Robert Pulleyn (about 1140) wrote: "Primo corpus, post sanguis a presbyteris est sumendus; institutio Christi mutanda non est. Verum qualiter a laicis eucharistia sumi deberet, sponsae suae commisit iudicio," so long as the laity receive the body (bread). The universal acceptance of this idea did not

take place, however, till after the time of Thomas of Aquinas (born about 1225 at Roccasecca, 75 miles from Rome, died at Fossanova, Italy, 1274), whose influence was almost decisive. He writes in his *Summa Theologiae*: "Sub utraque specie sacramenti totus est Christus, aliter tamen et aliter. Nam sub speciebus panis est quidem corpus Christi ex vi sacramenti, sanguis autem ex reali concomitantia, sicut supra dictum est de anima et divinitate Christi. Sub speciebus vero vini est quidem sanguis Christi ex vi sacramenti, corpus autem Christi ex reali concomitantia." The omission of the chalice was therefore defended by Thomas in the same book: "Utrum liceat sumere corpus Christi sine sanguine? Provide in quibusdam ecclesiis observatur, ut populo sanguis sumendus non detur, sed solum a sacerdote sumatur." We might note here that the views of Thomas were embodied in the Roman Catholic catechism: "The substance of bread and wine is so changed into the very body of the Lord that the substance of bread and wine entirely ceases to be," etc. Bonaventura, although a Franciscan and therefore really opposed to the Dominicans, nevertheless agreed with Thomas on this point, when he wrote: "Ideo fideles recipiunt perfectum sacramentum sub una specie, quia ad efficaciam recipiunt." (*Sententiae*, Liber IV.) Since that time (about 1260) the Dominicans and the Franciscans united on the *communio sub una*.

There now remains the question of the *latria*, or adoration of the host. After the rite of elevation had been made obligatory by papal law, and transubstantiation became a dogma of the Church, the next step was so obvious as almost to be self-evident. After some preliminary local ordinances Gregory X (pope 1271-1276) made the law: "In elevatione corporis Christi, cum antea parum debeant surgere, prosternant se ad terram et adorent reverenter in facies cadendo; et sic prostrati stent usque ad 'Per omnia,' ante 'Agnus Dei,' et dant pacem, et iterum se prosternant, et stent sic prostrati, quousque sacerdos corpus et sanguinemumat." This practice of the adoration of the host was always upheld and defended with the

greatest fervor by the Roman Church. Bellarmine, in his *De Eucharistia*, writes: "Cultu latriæ per se et proprie Christus est adorandus, et ea adoratio ad symbola etiam panis et vini pertinet, quatenus apprehenduntur, ut quid unum cum Christo, quem continent." The Council of Trent, which fixed the dogma of transubstantiation once more, as well as all the customs connected with it, says (sess. 13, *De Eucharistia*): "Nullus dubitandi locus relinquitur, quin omnes Christi fideles pro more in Ecclesia Christi semper recepto latriæ cultum, qui vero Deo debetur, huic sacramento sanctissimo in veneratione exhibeant, neque enim ideo minus adorandum, quod fuerit a Christo Domine, ut sumatur, institutum."

From this brief survey of the history of the concept of transubstantiation and its attendant factors four points stand out for the purpose of our argument:—

- 1) The idea of transubstantiation itself;
- 2) The celebration of the Eucharist under one species;
- 3) The emphasis on the power of the priests;
- 4) The adoration of the host.

St. Paul, Minn.

PAUL E. KRETZMANN.

(To be continued.)

MATERIALS FOR THE CATECHIST.

THIRD OUTLINE.

I. The First of the Chief Parts of the Catechism.

THE TEN COMMANDMENTS.

Qu. 7—12.

So far our study has been introductory. What we have learned about the Catechism and the Bible has acquainted us:—

1. With the divine source from which we draw all knowledge that we shall gather during this study: not our reason or any other man's reason, but the written revelation of God, briefly restated by Luther;

2. With the divine character of the things which we are to

study: not earthly things and human affairs, but heavenly matters and eternal interests;

3. With the divine method which we must adopt for this study: not seeing and comprehending with our natural understanding, but believing with the heart;

4. With the divine purpose which we pursue in our study: not to learn how to make a living, but how to live so as to please God, and to continue living with God after we die;

5. With the divine blessings that shall come to us through our study: not eating and drinking, wealth, ease, and fame among men, but a good conscience toward God, peace of mind, moral strength, joy and comfort in the Holy Ghost.

We shall now take up, one by one, the matters which Luther has collected out of God's Book for our study, and that, in the order in which they were named in Qu. 6.

I. The Position of the Ten Commandments in the Body of Christian Doctrine.

A. The Wrong View.—As a rule, we regard that as being of the greatest necessity, or of the highest importance, or as yielding us the surest advantages, which we name first in a series of things. This is not the reason why our Catechism places the Ten Commandments first among its chief parts.

In our previous study about the whole Bible, of which the Commandments are only a part, we learned that only those persons search the Scriptures aright who find Jesus in them, and only those learn the Scriptures properly who are, through them, made wise unto salvation which is by faith in Christ Jesus. Now, there is not a word said in the Ten Commandments about Jesus, about salvation, and about believing in Jesus for our salvation. These matters, however, are undoubtedly the most necessary, the most important, and the most beneficial in the Bible. If, then, that which is greatest and best in the Bible is not found at all in the Ten Commandments, these cannot be the greatest or best things which God wants those to know for whom He had the Bible written.

There are many people who take out of the Bible nothing but the Commandments, and either disregard, or slight, or reject all the rest of the Bible. This is the most grievous mistake which a person can commit in his religion. This view of the Ten Commandments will lead a person, not to heaven, but to hell.

B. The Right View.—The true reason why the Ten Commandments are studied first is:—

1. Because they refer to the oldest communication which God has made to men. They come first in point of time when we consider what revelations God has made of Himself;

2. Because they apply to man in his original state, when he was perfectly holy and righteous. They show what kind of a being God had intended man to be, and what perfection God still looks for in man;

3. Because they are to prepare man for Jesus and His salvation. No person ever came to Jesus as his Savior who had not first learned from the Commandments that he needed a Savior.¹⁾ Accordingly, we shall study the Commandments both for their own sake, and for what shall follow after them.²⁾

1) "*Dulcia non sentit, qui non gustavit amara,*" runs a Latin saying, *i. e.*, "No one appreciates sweet things who has not first tasted the bitter." The Christian way of salvation is such a bittersweet.

2) In his earliest views of what matters should be put into the Catechism, and how these matters should follow one after the other, Luther thinks only of the Commandments, the Creed, and the Lord's Prayer. This is Luther's "catechetical trilogy." (X, 8 ff. in the Preface; 29 ff. in the body of the volume.) In his "Brief Form for Studying the Ten Commandments, the Creed, and the Lord's Prayer," which Luther published in 1520, he gives the following reasons for the sequence of the first three parts: "Three things a person needs to know in order to be saved. First, he must know what to do, and what not to do. Secondly, when he observes that he is not able by his own strength to do or not to do those things, he must know whence to take, where to seek and find the ability for doing or not doing those things. Thirdly, he must know how to seek and fetch this ability, even as a sick person needs to know, first, what his sickness is, what he is, or is not, able to do or to forbear doing. Next, he needs to know where the medicine is that can help him do, or forbear doing, what a person in good health would do or forbear doing. In the third place, he must desire the medicine, must seek and fetch it, or have it brought to him. Thus the Ten Commandments teach man to know that he is sick; they cause him to see and feel what he is able to do or not to do, to forbear doing or not to forbear doing. As a result, the person acknowledges that he is a sinner and a bad man. Next, the Creed sets before him and teaches him where to find the medicine, grace, which is to help him to become godly and to keep the Ten Commandments. It shows him God and His mercy, revealed and offered us in Christ. In the third place, the Lord's Prayer teaches him how to desire, fetch, and convey to himself the medicine, *viz.*, by orderly, humble, and comforting

II. The Character of the Ten Commandments. Qu. 7. 9—11.

A. They Are from God. Qu. 7.

Since the Ten Commandments are a part of the Bible, they share divine origin with all the rest of the Bible. However, God is not only connected with the divine record of the Ten Commandments in Ex. 20, and elsewhere in the Bible, as He is connected with every other matter recorded in the Bible, but He is also the very Speaker of the Ten Commandments. He published them by speech and in writing before there was a Bible.—In our Catechism, p. 65, certain words are treated at the end of all the Commandments because they apply to them all; but God spoke them at the very head of the Commandments, *viz.*, these words: “*I the Lord, thy God,*” etc., Ex. 20, 2. To these introductory words all the Commandments are attached. When Moses taught the people of Israel the Ten Commandments, he told them that “*the Lord, their God, commanded*” them, Deut. 6, 1. Many years later the prophet Micah reminded the same people of “*what the Lord required of them,*” Micah 6, 8:

In the Ten Commandments we hear the voice, not of our parents, or teachers, or our employers and bosses, or our government, in fact, not of any man or body of men, no matter how great they are, not even of an angel, but of Almighty God Himself. The Ten Commandments are words of the highest authority, that cannot be changed or superseded by any other authority.

B. They Are Orders. Qu. 7.

1. The Commandments differ a) from mere statements of fact, such as, “In the beginning God created the heavens and the earth,” or, “Death is the wages of sin”; b) from a wish or request, such as, “Lord, if Thou wilt, Thou canst make me clean”; c) from a promise, such as, “I will come and see him.” Commandments are orders, such as, “Fear God!” “Speak not evil!” “Be ye merciful!” A commandment does not state what is, or is not, or may be; nor does it suggest something with which we may comply or not, at our own discretion; nor does it propose something that somebody will do for us; but it “*requires*” something from us, Micah 6, 8.³⁾ Com-

prayer, by which the medicine is given him, and he is led to fulfil the Ten Commandments, and saved. These are the three things that constitute the entire Scriptures.” (X, 150. Comp. Large Cat., Part III, §§ 1. 2; X, 100, or Jacobs’ Ed., p. 448.)

3) פָּדַשׁ, with accusative of thing, and מְ = “to ask for, demand, require.” (Gesenius.) Luther: “fordern.”

mandments state what must be. Commandments create duties; they put a constraint on our conscience. They trouble us until we have done them.

2. Behind every command there is the will of the party commanding. In the Ten Commandments God expresses His will regarding us. He governs our will. We are not to do what we want, but what God wants. By His Commandments God proposes to set up His rule in our hearts. Deut. 6, 6: "These words which *I command* thee shall be *in thine heart*." Commandments are tests of obedience. We must listen to them with respect, and show our respect by yielding our will to God and making our will to agree with God's will.⁴⁾ The contrary would be disobedience, on which God frowns. Hence, the Israelites had to "teach the Commandments diligently to their children," lest they should disobey God from ignorance,⁵⁾ Deut. 6, 7.

3. The Commandments are, therefore, God's Law. They are something that has been definitely settled, once for all time, and dare not be changed.⁶⁾

4. This Law of God is quite plain. God has "shown" man His will in the Commandments, so that there can be no misunderstanding of what He wants, and no excuse for not obeying Him, Micah 6, 8. Commandments that cannot be understood are useless; for they defeat their own purpose. The Law of God is "a lamp unto our feet and a light unto our path," Ps. 119, 105. "Through its precepts men get understanding," Ps. 119, 104; it causes men to see and understand duties of which they would remain ignorant without the Law.⁷⁾

4) "Obedience" in English and "Gehorsam" in German have the same derivation: they signify "hearing with deference."

5) Luther's rendering of שְׁנִיתָם is exact; for the word in its *Piel* form, with the accusative of the thing and the dative of the person, means "to sharpen in [German, *einschaerfen*], i. e., to inculcate." (*Gesenius*.)

6) The English "law" is traced to the Anglo-Saxon "lagian." "to lay down"; the German "*Gesetz*," to "*setzen*" = "*festsetzen*." (Compare "*Satzung*.")

7) הִנִּיר, in Micah 6, 8, is from נָגַד, "to be in sight, to be clear, manifest," and means in its *Hiphil* form "to bring to light." (*Gesenius*.) We have here the *illuminatio legis* indicated, the effect of which on *sinful* man Paul names Rom. 3, 20 (ἐπίγνωσις ἀμαρτίας).

C. They Are a Holy Rule for Our Conduct. Qu. 7. 9—11.

1. The general quality of the Commandments. Qu. 7.

a. Micah says that all that the Lord requires of man is "good." A person is good when he is as the Commandments want him to be. In His Law "God tells us how we are to be."

But does Micah not speak of *doing* good rather than of *being* good? Yes; but doing good presupposes being good. A person does not become good by good actions, but in order to do good actions he must be good. No truly good act can come out of a bad person, just as little as we can gather grapes from thistles. A corrupt tree bears corrupt fruit; only a good tree brings forth good fruit. The Law was originally given to human beings that were perfectly good, and all its precepts are reminders of the high state of perfection from which man has fallen. When fallen man now finds that he cannot *do* what the Law requires of him, that is proof positive that he no longer *is* as the Law requires him to be. Our Catechism is right in saying that the first thing which God tells us in the Law is "how we are to be."⁸⁾

b. The goodness which the Law requires is illustrated by Micah, saying that the Lord requires of man nothing but these things:—

a. "To do justly,"⁹⁾ *i. e.*, to act so that nobody is wronged by any word or deed of ours, that we are fair and equitable in all our dealings with men.¹⁰⁾

8) The modern advocates of the "Be-good-religion," which is nothing but a rehash of pagan ethics served on a Bible platter, should be confronted with this text and asked to declare how they view the connection of doing good to being good. Are they not assuming that eggs are being laid before there is a hen to lay them?

9) Luther's rendering for עֲשֵׂת מִשְׁפָּט, "Gottes Wort halten," is not a slip. Luther, in both commentaries on Micah, renders the Hebrew text correctly: "*ut facias judicium.*" He defends the translation which has been received into his German Bible thus: "Since the prophet in this passage has undertaken to preach a general sermon of repentance, the word '*judicium*' must be taken in a somewhat wider meaning. For it is well known that this word often stands for God's Word, as Ps. 119, 13. 30. 39. 62 proves. The reason is, because the Word judges men by condemning what is evil, and by teaching what is holy and truth. Accordingly, in this place '*judicium facere*' means to heed the Word, to comply with it, obey it, not fight against the Word, not hate it, but accept it with thanks, not undertake anything without the Word, zealously execute what it commands, etc." (XIV, 1117 f.)

10) Luther: "*justa agere.*" (XIV, 1117.) "This commandment involves that I harm no one, that I render to each his due, leave him keep what is his, etc." (XIV, 1317.)

b. "To love mercy," *i. e.*, to be guided in our conduct by kindness and pity, and to do good to men even when they do not deserve it, merely for the sake of doing good.¹¹⁾

c. "To walk humbly with God," *i. e.*, to be conscious of the presence of God in all our actions, and hence, to go at every action with humility and in a spirit of obedience. "The patriarchs are said to have 'walked with God,' denoting that they lived as consciously under His eye, and referred all their actions to Him." (Deane, in *Pulp. Comm.*)

Hence, in the Law God tells us "what we are to do or not to do."

c. All the lessons which the Commandments set before us express God's holiness and aim at our holiness. The Ten Commandments, accordingly, "are the holy will of God."

2. The principal duties which the Commandments lay upon us. Qu. 9. 10.

a. Micah indicated requirements of the Law that relate to our dealings with our fellow-men ("to do justly, and to love mercy"), and such as relate to our attitude toward God ("to walk humbly with thy God"). The Law of God has two aspects: one side faces heavenward, the other earthward. It aims to regulate our relation to God and man.

b. This was visibly indicated when God wrote the Ten Commandments on two tables of stone.¹²⁾ "It is uncertain how the Ten Commandments were divided between the two tables, but quite possible that the first four" (three, since the commandment regarding images belongs to the first) "were written on one table, and the last six [seven] on the other. In that case the material division would have exactly corresponded to the spiritual." (Rawlinson, in *Pulp. Comm.*)¹³⁾

11) Luther's rendering for אָהַבַת חֶסֶד, "Liebe ueben," is excellent. For mercy in this place is something that God "requires" of man, not something that man expects from God; hence = active sympathy and love. Luther grants that the Hebrew phrase literally means "*diligere misericordiam.*" (XIV, 1118. 1317 f.)

12) The history of the tables can be traced by means of these texts: Ex. 24, 12; 31, 18; 32, 15. 16; 34, 28. 29; Deut. 4, 13; 5, 22; 9, 10. 11. (2 Cor. 3, 3.)

13) On the various numerations of the Commandments see Riehm, *Handwoerterb. d. bibl. Altertums*, s. v. "Gesetz," I, 516 f. The matter itself is of no moment, and the catechist need not waste any time on it before his classes; but because of the fanaticism of the sects he should be prepared to show that there is no divinely ordained distribution of

c. Our Lord has summed up the teaching of the Commandments in two statements, which express the gist of the two tables.

a. Our duties toward God He expresses thus: "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind," Matt. 22, 37. God is placed before us in the Ten Commandments as the primary and great object of our affection. "Love to God must fill the whole *heart*, the entire inner sphere in which all the workings of the personal consciousness originate, the whole *soul*, the whole faculty of feeling and desire, and the whole *understanding*, all the powers of thought and will, and must determine their operation. We have thus an enumeration of the different elements that go to make up 'the necessity of loving God with all the heart, that is, the devoting oneself to Him with all the portions and powers of the heart' (*Theophylact*), the complete harmonious self-dedication of the entire *inner* man to God, as to its highest good." (Meyer.)¹⁴ *Luther*: "A proper love of God . . . is when a person thinks thus in his heart, and also professes with his lips: 'Lord God, I am Thy creature. Do with me as Thou likest. It is all the same to me; I am Thine nevertheless. That I know. If Thou shouldest choose that I must die this very hour, or suffer some other calamity, I would submit with all my heart. I do not want to esteem my life, honor, goods, or anything that I possess more highly than Thy will. To do that shall be my highest pleasure throughout my life.' However, you will not find any persons who live according to this Commandment in every respect; for your entire life which you live in your body with its five senses, and whatever you do in the body, must all be made to tend to the praise

the Commandments between the two tables nor a divinely ordained numeration. All that the Bible says about the matter is that there were "ten commandments," neither more nor less, and that these were written on both sides of two tables.

14) It may, however, be justly doubted whether our Lord intended any such nice psychological distinction as Meyer exhibits. To the average man the distinction is worthless. We very much incline to the view of Williams: "The expressions mean generally that God is to be loved with all our powers and faculties, and that nothing is to be preferred to Him. It is difficult to define with any precision the signification of each term used, and much unprofitable labor has been expended in the endeavor to limit their exact sense. 'Quum,' as Grotius says, 'vorum multarum cumulatio nihil quam intensius studium designat' (= 'inasmuch as the heaping of many terms signifies only a rather intense desire')." (*Pulp. Comm.* So Luther.)

of God, as this Commandment requires. . . . As if Christ were to say: If you love God with all your heart and all your soul and all your mind, you cannot fail to have some sensations of it in your outward life, *viz.*, [by observing] that whatever you do, whether you are asleep or awake, at work or at leisure, whether you eat or drink, it is all instituted from cordial love of God. Likewise, your mind and thoughts will be wholly turned to God, that is, you will not permit anything to give you pleasure, unless you know that it is pleasing to God. Alas! where are the people that are doing these things?" (XI, 1695 f.)

b. Our duties toward our fellow-men He expresses thus: "Thou shalt love thy neighbor as thyself," Matt. 22, 39. These words direct us to embrace our fellow-man with as much affection as ourselves, and to cherish his interests as sincerely as we would our own.¹⁵⁾ *Luther*: "Everybody knows this teaching; however, he carries it pointed backward as yeomen carry their pikes. A person need hear it but once, and forthwith he knows it all. There is nothing the matter with this teaching, except that it is so easy. When you hear his teaching, reflect and say, Let us make our lives harmonize with this teaching. And when you are alone, reflect again and ask yourself this question, True, I hear this teaching, but am I doing what I am taught? Where is there an instance in my life? It would certainly be good to have this teaching painted on every wall, etc. It has been published often enough, but everybody is content with the mere hearing of it. This teaching wants to be incorporated in our living, not glibly talked about. Consider how often you have loved your neighbor as yourself. You will find that your record is rather slim." (VII, 2458 f.)

3. All the Commandments meet in one: love. Qu. 11.

a. In summarizing the contents of both tables of the Law, our Lord twice declares that love is enjoined by both. The verb *ἀγαπήσεις*, which the Lord employs both times, "implies, not mere animal or worldly affection (*φιλέω*), but love from the highest moral considerations, without self-interest, holy. The Latins indicated this difference by *amo* and *diligo*." (Williams, in *Pulp. Comm.*) *Luther*: "True, when a lord does a kind act to some one, the party benefited

15) In summing up the Second Table, our Lord does not mention two objects of our love: self and other men, but only the latter. Self-love is not commanded, but its existence is assumed, and used to illustrate the altruism of God's holy Law. *Bengel*: "He that loves God will love himself, in a proper degree, without selfishness." (On Eph. 5, 28.)

by that act will love him for it. When he does a kindness to a servant, the servant will thank him for it. That is worldly love." "It is no great feat when a young man loves a pretty maiden, and *vice versa*. Such love has been found also among the heathen." (VII, 2454 f.)

b. Accordingly, the manifold injunctions and prohibitions which the Commandments contain must in each instance be understood as exercises of love. We are told 1 Tim. 1, 5: "Now the end of the commandment is charity out of a pure heart."¹⁶⁾ Here, as in 1 Cor. 13, "love" is a better rendering for ἀγάπη than "charity." Love "out of a pure heart," out of a heart that has been purged from selfishness,—for love "seeketh not her own," 1 Cor. 13, 5,—is the sum total of all demands of the Law. And in Rom. 13, 10 love is declared to be "the fulfilling (πλήρωμα) of the Law," that is, there is no way to comply with anything that the Law enjoins except the way of love. No mere outward performance of an act prescribed in the Law is a real fulfilling of the Law, if the actor is not prompted by love, and means to express love by his action. *Luther*: "Any person who fails to take up the [tasks of the] Law with the heart and spirit will surely leave it unfulfilled." "God regards the heart and not the action, 1 Sam. 16, 7." "There must first be love in the heart, then you may do works pleasing to God. For all the works of the Law tend to the manifestation of the love which a person bears in his heart toward God. Before all else love is demanded and exacted by the Law." "All the works of the Law have been commanded, not for the sake of having merely those works performed. No, no! For if God had even issued more commandments, He would

16) Hofmann, Meyer, and most modern exegetes deny that this text has anything to do with the Ten Commandments. Hofmann refers it, however, to "the evangelic law, which forms the external rule for the conduct of Christians." His "evangelic" law, in the last analysis, will turn out to be, not the Gospel of the forgiveness of sin, which would be altogether out of place in this passage, but what we commonly call the Law. That παραγγελία here is used in the sense of legal instruction can be shown from the immediate context: the apostle shows v. 7 ff. that the "teachers of the Law" (νομοδιδάσκαλοι) have not understood the Law. He shows the true meaning in this text.—Meyer also rejects the old signification which Luther had assumed for τέλος: it is "neither 'fulfilment' nor 'chief sum,' but 'goal, *scopus ad quem tendit παραγγελία*.'" But does it not seem a strained view to look upon love as something that you achieve after struggling through the Law? Does not our Lord in Matt. 22, 37. 39 pronounce ἀγαπᾶν our very activity under the Law?

not have them observed to the injury and damage of love. Yea, when commandments are contrary to love of our neighbor, He wants us to tear them to pieces and overthrow them." "If the Law urges something contrary to love, it ceases to be a law, and shall no longer be regarded as a law." (XI, 1687—91.)

III. The Persons to Whom the Ten Commandments Are Addressed. Qu. 8. 12.

A. The Mosaic Decalog. Qu. 8b.

1. The Ten Commandments were first addressed to the people of Israel after their departure from Egypt. They were "published through Moses" after the people had heard Jehovah speak them amid terrifying signs and wonders out of a dark thundercloud from the top of Mount Sinai in the Arabian Desert. By publishing the Ten Commandments in this solemn and awe-inspiring manner, God established a covenant with the people of Israel. The Ten Commandments thus published might be called articles of agreement between Jehovah and the Israelites, by which the latter became God's peculiar people, "the elect nation," and God their "covenant God." In the erection of this covenant Moses, the divinely appointed leader of the Israelites, acted as mediator, or go-between. He carried the tables on which the Commandments had been written by God to the people, and received from them the solemn assurance that they would obey God. For a perpetual memorial of this covenant the two tables were afterwards placed in the ark of the covenant, the greatest sanctuary of the people of Israel, and were carried about on all the wanderings of the people, until they finally found a permanent place, together with the ark, in the temple of Solomon.

2. The Ten Commandments in the form published at Sinai are about four thousand years old, and in the form in which they were published then and there they are addressed only to the Israelites. Some statements in this publication, f. e., Ex. 20, 2. 12, can only refer to the Israelites.

3. For the further instruction of His chosen people God not only explained and expanded the ten brief lessons in the Decalog in many discourses which Moses delivered to them (chiefly in Deuteronomy), but He also gave to this peculiar people an entire code of laws for the regulation of their worship (Ceremonial Law, chiefly in Leviticus) and of their secular affairs (Political Laws, scattered throughout Exodus to Deuteronomy and Joshua).

4. Hence, the persons addressed in the Ten Commandments are, first, the children of Israel.

B. The Natural, or Moral, Law. Qu. 8 a.

1. Before the Ten Commandments were published from Mount Sinai, the Israelites knew that the things which it forbade were wrong, *e. g.*, Moses fled Egypt after slaying an enemy of his people, and that the things which it enjoined were right, *e. g.*, Abraham, the father of the Jewish nation, had left his home country because of the idolatry practised there; he also demanded of his steward Eliezer the swearing of an oath; Lot knew the wickedness of the people of Sodom, and spoke to them about it. Yea, before the Flood righteous Noah and his wicked contemporaries, with whom God was angry, could tell right from wrong. Cain knew that murder was against God's will.

2. Paul, therefore, calls attention to a very remarkable fact: There are people in this world who "have not the Law," *i. e.*, the written law of the Ten Commandments, and yet "do the things contained in the Law," Rom. 2, 14. He calls them "the Gentiles." This word really means "the nations" (*τὰ ἔθνη*), and is the name which the Bible gives to all races and peoples outside of the Israelites. "The Gentiles" means all mankind minus the Jews. What the Israelites were told to do or not to do by a written Law, that all men do "by nature." Also the heathen know that such things as murder and theft are wrong, and that chastity, kindness, etc., are right. Our missionaries find this to be a fact when they come to the heathen. We can prove it to be a fact from books written by heathen. You can prove it by speaking to any person who is not a Christian and a Bible-reader. You can prove it by yourself: did you not know that you must not steal before you learned the Seventh Commandment?

3. Hence, Paul says that people like the Gentiles may not have been given the written code of the Law, and yet be "a law unto themselves." They are created so as to know what to do, and what not to do, without being told. Their nature tells them these things. And so, by doing naturally things which are mentioned in the Ten Commandments, they "show the work of the Law written in their hearts," Rom. 2, 14, 15. God did not print a set of written characters on their heart as He did on the tables which He gave to Moses, but He put the significance and force of the things mentioned in the Commandments in men's hearts.¹⁷⁾ He did this when He created

17) *Barnby*: "What is meant by *τὸ ἔργον τοῦ νόμου*, said to be 'written in their hearts'? *Τὸ ἔργον* cannot be pleonastic, as supposed by Tholuck. One view is that it is equivalent to *τὰ ἔργα τοῦ νόμου*, which is an expression frequently used elsewhere (ch. 3, 27, 28; 9, 32; Gal. 2, 16; 3, 2, 5, 10); and the singular number has been explained as *collective*,

the first man. Adam was made so as to know right from wrong. And all men since have received the same nature. This internal knowledge of right and wrong is called the Natural Law, because every person possesses it by nature and from his birth, or Moral Law, because it regulates men's morals, *i. e.*, their habitual way of living.

4. Moreover, Paul says that in all men there is "a conscience bearing witness," and there are "thoughts accusing or excusing one another." These "thoughts" and this "conscience" are the same things: and the "witness-bearing" of the conscience is the same thing as the accusing or excusing of the thoughts. While the Law written in men's hearts prescribes the works that must be done, lays down the divine rule for right action, the conscience is, so to speak, the censor, or judge, who determines whether the person has acted, is acting, or will act according to the rule of right and wrong within him. Men have, or can have, a feeling within them as if some one were approving or disapproving of their doings. Or we might say, while the Law has to do with the deed, the conscience has to do with the doer. The conscience has been rightly called God's voice in man's heart, applying the universal rule of right to every individual and to each action of every individual.

5. What the Gentiles and all men know of the Law is indeed very defective. Sin has perverted the good knowledge which man originally had regarding right and wrong. Nor does the conscience

as in 1 Cor. 3, 13; Gal. 6, 4, and v. 7 above (so Meyer), or as 'applying to each of the particular cases supposed in the *ὅτιαν . . . ποιῶσιν*' (so Alford). The objection to this view is that it is not the *works* of the Law that can be said to be *written*, but rather the Law itself from which the works proceed. Seeing that *γραπτόν* implies evident reference to the tables of the Law, it seems best to take *ἔργον* as denoting the *efficacy* of the Law, as opposed to the *letter*, which alone was written on the tables. So, in effect, Bengel: 'The Law itself, with its operation. It is opposed to the letter, which is a circumstance.' — How do they show (*ἐνδείκνυνται*) this *ἔργον νόμου*? Evidently, from the context of v. 14, by doing *τὰ τοῦ νόμου*, *i. e.*, doing them (as is, of course, implied) as being the right things to do, and approving them. The very possibility of their doing this is evidence of an innate moral sense in the human heart, which, however it may often be obscured or perverted, remains as a characteristic of humanity, and is more or less operative in all communities; 'for no race has ever laid aside humanity to such a degree that it did not keep itself within some laws.' For it is an undoubted fact that certain notions of justice and uprightness, which the Greeks term *προσλήψεις*, are inborn in the hearts of men." (*Pulp. Comm.*)

in fallen man discharge its accusing or excusing function unerringly in each instance. But it is a remarkable fact that what the Ten Commandments require is readily acknowledged by all men to be right. Hence the Decalog of Moses is but a repetition and codification of the Natural Law,¹⁸⁾ and, therefore, applies not only to the Jews, but to all men in general. Luther has brought out this fact amongst other things by leaving out of the text of the Ten Commandments such phrases and terms as applied only to the Jews. Hence, the Ten Commandments apply "to all men."

6. However, God chooses to deal with men, not in masses or groups, — though His commands are issued to mankind in its universality and totality, — but as single individuals. Hence, the address in each Commandment is in the second person singular ("thou"), in order that each human being may know that he is personally addressed, and consider his personal relation to God ("thy God").

Let each of us, accordingly, use all care and diligence in learning the holy lessons which each Commandment shall set before us. Each Commandment will make us very much ashamed of ourselves; but this humiliation is very necessary if we wish to know and esteem Jesus aright. D.

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

THE THIRD ARTICLE.

OF THE CHURCH. (*Concluded.*)

Marks of the Church.

Is. 55, 11: *My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

Believers only constitute the Church; but faith, which makes a person a member of the Church, is invisible, and so, too, the Church is invisible. Where, then, is the Christian Church to be found? Faith is generated by the preaching of the Gospel. Hence the Church exists where the Gospel of

18) *Luther*: "The law of Moses is very old; however, it has been renewed by Moses." (III, 562.)

Christ is in use, and there only, since faith cannot be produced by any other means. Rom. 10, 17; 1 Pet. 1, 23. 25. So *the Word is the only mark* of the Church. This statement does not exclude the Sacraments, the *visible* Word, because they receive their power and efficacy from the Word of God.

Of this Word the Lord says: "*It shall not return unto Me void.*" He sends it for a purpose, *viz.*, to work faith, to preserve faith, and to save by faith. This Word, being God's Word, goes forth with divine power. Wherever it is preached, the Lord's promise holds good: "*It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*" The Word always bears some fruit, though rejected by many. Where the Word is, there is the Church. Luther's dictum, "God's people cannot be without God's Word, nor can God's Word be without a people," is Scriptural.—Rome enumerates fifteen marks of the Church, such as its name, Catholic; its antiquity; its succession of bishops; its doctrinal agreement with the ancient Church, *et al.*, none of which has a foundation in Scripture. The one indispensable mark of the Church is the Word—the *audible* and the *visible* Word.

What *consolation*, by the way, this beautiful passage affords the faithful pastor! Often all seems to be topsyturvy in the congregation; the devil seems to be getting the upper hand. How downcast the pastor then becomes! Cheer up, brother, "preach the Word!" Cling to this faithful promise: "My Word shall not return unto Me void."

The Church proper, the *una sancta*, is invisible. Still we sometimes speak of the *visible* Church. What do we mean by that? We see people gathering about the means of grace, the Word. This Word produces faith; *ergo* there is the Church. However, we cannot see into the hearts of our fellow-men to ascertain in whose heart faith has been produced. We consider all ~~such~~ as gather about the Word, profess the Christian faith, and do not contradict such profession by an ungodly life, Christians, believers. These professing Christians we can see, hence we speak of a *visible* Church. So the Church is *visible* inasmuch as we see people flocking to hear the Word of God; *invisible*, inasmuch as we cannot tell which of these that gather about the means of grace believe. Still we do not establish *two* churches. The Biblical definition of the Church—the

Church is nothing else than the congregation of saints — remains intact. For the visible Church is, and is called, a church only on account of the true believers in it. *A potiori parte fit denominatio.* A gold ring is a gold ring though the gold is mixed with alloy. A manufacturing city is such though private dwellings and stores are within its confines. A wheat-field has tares in it, still it is a wheat-field. When the Church is said to be visible, this is done by the well-known figure of synecdoche. In 3 John 10 and Rev. 2, 14 ff. we read of churches though there was a Diotrephes in one, and Balaamites in the other. Hypocrites were *intermingled* with the true believers. So it is still to-day. This truth the Lord teaches in the parable of the tares among the wheat. Matt. 13, 24—26, and in that of the net that gathered fish of every kind, Matt. 13, 47. 48.

Matt. 28, 20: *Teaching them to observe all things whatsoever I have commanded you.*

We have no pet doctrines. We preach all doctrines of the Bible. There are none superfluous, none unimportant. According to our Lord's command in His Final Commission, His disciples were to be taught "to observe *all things whatsoever*" He had commanded. This the Lutheran Church does. She teaches the entire doctrine of the Word of God in all its purity, or, in the words of St. Paul, Acts 20, 27, she declares "*all the counsel of God,*" and administers the Sacraments according to Christ's institution. By God's grace, despite the wild onslaughts of erroneous doctrines, she continues in Christ's Word, John 8, 31. 32. The Evangelical Lutheran Church, therefore, is to-day the *true* visible Church.

The Proper Use of This Doctrine.

2 Cor. 13, 5: *Examine yourselves, whether ye be in the faith; prove your own selves.*

Believers only belong to the invisible Church, the *una sancta*. The outward semblance of being a Christian does not suffice; the mere external membership in the Church of the pure doctrine cannot deceive God. Our chief concern must be to be and remain members of the invisible Church. And to this end we ought frequently to examine ourselves. "*Examine yourselves*"; "*prove your own selves,*" so St. Paul exhorts the Corinthian Christians. The repetition of the same

thought shows how dangerous self-deception is. What is the examination to reveal to them? "Whether ye be *in the faith*." How can they tell? "If Jesus Christ is in you"—you are in the faith, says the context, 5 b. True faith is not a matter of the intellect and the mouth, but a heavenly gift, by which man is united with Christ, and his heart becomes a habitation of Christ. Christ dwells in man when he has the Spirit of Christ, as the apostle elsewhere says: "If any man have not the Spirit of Christ, he is none of His." But whosoever has the Spirit of Christ loves Christ, hates sin, and follows after sanctification.—Let us take heed to be and remain members of the invisible Church.

John 8, 31. 32: *If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.*

Christ had discoursed on Himself as being the Light of the world. His words had made a deep impression on many of His opponents, the Jews, so much so that they believed on Him. "Then said Jesus to those Jews who believed on Him: *If ye continue in My Word, then truly*"—ἀληθῶς, emphatically put at the head of the phrase—"My disciples ye are." His true disciples are such, He says, as continue, abide, in His Word. Now, what is Christ's Word? Self-evidently not only the few words He here spoke to those Jews, but all the words that are recorded of Him in the Scripture. Only these? No. Christ is God; the whole Bible is given by inspiration of God. The whole Bible is God's, Christ's, Word. 2 Pet. 1, 21; 2 Tim. 3, 15—17.—As we read the Scripture, we find that the writers everywhere speak of the Word of God and the Word of Christ as interchangeable terms, as being one and the same thing, cf. 1 Thess. 2; Col. 3, 16, *et al.* In short, God's Word is Christ's Word; to abide by God's Word is to abide by Christ's Word, *et vice versa*.

Who is a *disciple* of Christ? A disciple of Christ is one who learns of Christ, an adherent of, and believer in, Christ,

a follower of Christ. As such they are characterized throughout the entire New Testament. In Jerusalem, in Antioch, in Ephesus, we find "disciples," believers in Christ. Who are Christ's *true* disciples? He says: Such as "continue in My Word," abide by My Word, adhere to My every word, accept it just as it reads. A disciple is a learner; Christ is the Master. A disciple, being a learner, does not criticize His Master, doubt His Word, or set it aside. Doing that, he is no longer a disciple, but a master in his own conceit. He virtually says: Though the Master says so and so, I'll not accept it; I cannot understand it, hence it is wrong! A true disciple says: "One is my Master, even Christ"; in His Word I'll continue. This is the correct attitude of a disciple, a believer in Christ, knowing that this Master is not a fallible man, but the "God over all," "the Mighty God." And this humble attitude—to bow before His every word—Christ demands.

And now note the glorious assurance these *true* disciples are given: "*Ye shall know the truth.*" In this age of doubt, of unrest, of skepticism, where round about us Pilate's cynic question, "What is truth?" is bandied about as the acme of intellectual wisdom, Christ's true disciples possess *truth*, *the truth*—absolute truth. Take My Word, says Christ, read it, understand it just as it reads, adhere to, continue in, this Word, believe it, and you shall know—what? *τὴν ἀλήθειαν*, *the truth*. He does not say: If you do not understand this or that, try to harmonize My Word, endeavor to make it acceptable to human reason; if you do not understand the how and the wherefore, reject it. Nothing of the kind. Christ says of Himself: "I am the Truth." He cannot err; if we continue in His Word, we have the truth, we cannot be in error. Are all opposing doctrines wrong? Yes. Why? There is but *one* truth. "What arrogance of the Lutheran Church!" we hear some say; "other denominations are more liberal; they modestly say, 'This is *our* view of this doctrine'; 'Jesus here *seems* to teach'; 'in *my opinion* the apostle would say.'"

Is that teaching the *truth*? Is it not rather teaching doubts? Is it honoring Christ? He says: "Continue in My Word, and *ye shall know the truth.*" Here is the one infallible rule to arrive at the truth according to the promise of our Lord. And what is not truth is a lie. Sad to say, such a simple, self-evident statement finds little favor in our times of wishy-washy theology. Said a noted English divine a few years ago:

"People look at you with amazement if you suggest that there is such a thing as a fixed truth; and they eye you with supreme contempt if you dare hint that the opposite of truth must be a lie. You must be some old fogey or antediluvian, or you would never make such an observation. The sooner you are back in Noah's ark the better. A man says that black is white, and I say that it is not so. But this is not kind to say, 'It is not so,' you should say, 'Perhaps you are right, dear brother, though I hardly think so.'"

Brethren, let us thank God that without any merit or worthiness in us He has given us *the truth*.

This truth, Christ says, "*shall make you free.*" Of which freedom does Christ speak? The explanation follows in the text: "If the Son shall make you free, ye shall be free indeed." It is the freedom the Son of God has merited by His sufferings and death, and which they possess who believe in Him: the freedom from the dominion of sin, from the accusation of the devil, the freedom from death and its terrors and from the tortures of hell. This heavenly, spiritual freedom he attains who possesses the truth.

Our Lord does not countenance such phrases as these: It is immaterial to which church you belong; one church is as good as the other. Again and again we are bidden to avoid false prophets, and to shun false doctrines. It is our bounden duty to adhere to the truth, to the Church of the pure Word and confession, and in our times this is the Evangelical Lutheran Church.

1 Cor. 9, 14: *The Lord ordained that they which preach the Gospel should live of the Gospel.*

In vv. 3—14 Paul claims the right of getting the means of sustenance from those to whom he preaches the Gospel, and

adduces various interesting and striking arguments in proof thereof, the culmination of which we find in v. 14. "*The Lord.*" ὁ κύριος, that is, Christ, "*ordained that they which preach the Gospel should live of the Gospel.*" It is the duty of the congregation to supply the minister's temporal wants. His salary, often meager indeed, is not an alms, but money earned by hard, honest, unselfish labor. Aye, the money-remuneration can never be an equivalent for the faithful pastor's services. "*If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?*" V. 11. Emphatically, no. Let it be impressed upon the hearts and minds of our parishioners that ministers "*should live of the Gospel.*" Thus the Lord ordained. "The workman is worthy of his meat," Christ says, Matt. 10, 10, and Luke 10, 7: "The laborer is worthy of his hire." (Cf. Gal. 6, 6; 1 Tim. 5, 17, 18; 1 Thess. 5, 12.) It is the Christians' bounden duty,—aye, rather call it their blessed privilege,—to contribute to the maintenance of the church.

Matt. 28, 19: *Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.*

These well-known words are taken from Christ's Final Commission. "*Go ye,*" My disciples, "*therefore,*" since "all power is given to Me in heaven and in earth," v. 18, since "I am with you alway," v. 20, to guide, protect, and assist you, "*and teach,*" μαθητεύσατε, i. e., make disciples of, "*all nations.*" Here is the divine command to do mission work. The Gospel is for all nations. "Preach the Gospel to every creature," πᾶσι τῇ κτίσει. "He that believeth and is baptized shall be saved." Mark 16, 15, 16. The Gospel is for "every creature," i. e., of course, for such creatures as can believe, for men, all men, all nations. "*Go ye, make disciples.*" How? "*Baptizing them . . . teaching them. . .*" Vv. 19, 20. Thus His disciples are to "make disciples" by propagating the Gospel of salvation.

Matt. 7, 15: *Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves.*

We find this solemn warning towards the close of Christ's wonderful Sermon on the Mount. — Having entered the strait gate and walking on the narrow way, Christians must know of the dangers besetting their path. One is mentioned in the text.

"*Beware!*" That certainly is a danger signal. For the protection of unwary and unsophisticated strangers signs are often posted in public places in our large cities, reading: "Danger!" or, "Beware of pickpockets!" Thus they are put on their guard.

"*Beware of false prophets*" — thus the Savior's voice of warning puts the disciples on their guard. You are on the narrow way, "which leadeth unto life"; but *beware!* — there is danger of your being misled into walking the broad way, "that leadeth to destruction." Whence this danger? "*Beware of false prophets.*" Who is a prophet? A spokesman of God, God's mouthpiece, one who speaks for God, one who teaches the Word of God. So the Lord speaks of the preachers of the Word. His note of warning is sounded against *false* prophets. Who are they? Prophets, preachers, who pretend to proclaim the Word of God, but who pervert it, do not give the true meaning to all the Word of God, but a false one. The false prophets are those "that use *their* tongues and say, *He*" — the Lord — "saith," Jer. 23, 31. They are deceivers, falsifiers, liars.

Now as to their outward appearance. "*They come to you in sheep's clothing.*" This is emblematic of the external appearance of innocence, gentleness, and harmlessness. A wolf in sheep's clothing does not look dangerous; to all appearances he is a sheep. So with the false prophets. What is his sheep's clothing? He is a prophet, he holds the office of a preacher of the Gospel. He claims that God has sent him. He says:

"Lord, Lord," vv. 21. 22, *i. e.*, he frequently uses the name of the Lord, speaks of Him as reverently as do the true prophets. They "*come to you*," unbidden, as prophets; they show a great concern about your soul's welfare; they, perhaps, make house-to-house visits to gain proselytes, as do the Mormon apostles; they may distribute tracts and pamphlets galore, as do the Russellites. That is their sheep's clothing. They employ "enticing words," Col. 2, 4; "feigned words," 2 Pet. 2, 3; "goods words and fair speeches," Rom. 16, 18, and make "a show of wisdom," Col. 2, 23. That is their stock in trade—their sheep's clothing.

But as to their true inward character,—"*inwardly they are ravening wolves*." Image the picture of a ravening wolf in sheep's clothing among a flock of guileless sheep. Such is the true inward character of a false prophet—he is a *wolf*; such is the danger threatening the sheep of Christ—he is a *ravening* wolf.

What does a wolf do among a flock of sheep? He kills, devours, the sheep. And the false prophet in sheep's clothing kills, destroys, the souls of the sheep of Christ. How? Why, he is a *false* prophet; he *perverts* the Word of God, *misconstrues*, *misinterprets* it, and thus "uses his own tongue," and still says: "He"—the Lord—"saith." False doctrine leads to destruction. A poisonous fluid poured into wholesome water changes the pure water into poison. A little pin-prick has often caused blood-poisoning. Error mixed with truth does not make the error truth, but the truth, error. "A little leaven leaveneth the whole lump," Gal. 5, 9. How necessary the exhortation, "*Beware of false prophets!*"

Paul's farewell words to the Ephesian elders are very illuminating and instructive in this connection. We offer them without further comment. Observe that the "grievous wolves" either come from without, they "*enter in among you*," or they arise from within, "*of your own selves shall men arise*."—We read: "For I know this, that after my departing shall grievous wolves *enter in among you*, not sparing the flock."

Also of *your own* selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears," Acts 20, 29—31.

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(To be continued.)

DR. KEYSER'S "CONSENTING FREEDOM" OF THE HOMO CONVERTENDUS.

(Concluded.)

Dr. Keyser thinks that what divides him from Missouri is the recognition and acknowledgment of "the element of freedom in faith." This is incorrect: Missouri believes—and says—as strenuously as Dr. Keyser that the act of faith is a free act. The question is: How did the believer become free so to act? Dr. Keyser may persuade himself that what he regards as the ethical and psychological abnormality in Missouri's view of the converting act has been eliminated by the elaborate process of conversion through which he takes the *homo convertendus*; but he deceives himself.

With us, Dr. Keyser rejects synergism. He says:—

What we understand by synergism is this, that man by his *natural* powers is able to concur with God's grace. This idea we repudiate with all our might. So far as regards spiritual energies, true righteousness toward God, and ability to believe on a spiritual Redeemer, the unsaved sinner is "dead in trespasses and sins." How can a dead man do anything? How can a man who is spiritually dead do anything spiritual? Even if the Bible did not teach it plainly, it would still be psychically impossible for an unspiritual mind to perform spiritual functions. Moreover, a soul that is in the bondage of sin and corruption cannot act as if it were free. The fact is, if man could, by his natural ability, do *anything* truly and spiritually good without Christ, he might do *everything* that is spiritually good without Him, for then he might simply *develop* the spiritual powers within him. No, so far as doing *anything* spiritual and truly righteous before God is concerned, man, in his natural state of depravity, is utterly unable. (p. 65 f.)

We shall waive, for the present, a discussion as to what should properly be embraced under the term "synergism." Our prime object is to find a common basis, a joint belief between Dr. Keyser and ourselves, from which an intelligent discussion of the difference between him and us might start. We are willing to accept for such a basis the above statement of Dr. Keyser: *A spiritually dead person cannot do anything spiritual.*

This general statement Dr. Keyser has guarded against a possible misunderstanding and, in a manner, specialized, as follows:—

We shall humbly do our best to illumine another matter. Every Bible student, whether a theologian or not, must realize that spiritual death is not in all respects like physical death. In the spiritual realm the word "death" means the most corrupt and undone condition possible in that sphere. When a material body is dead, it is unconscious, but when a soul is dead to spiritual realities, it is not dead like that; it is not unconscious. Theologians usually distinguish three kinds of death—temporal, spiritual, and eternal. The sinner is in some respects very conscious and very much alive, though dead in other ways. Those who go down to eternal death—called in Scripture the "second death"—are neither unconscious nor quiescent, but recognize their doom, and suffer its pangs. The apostle indicates this truth in the passage so often quoted by all of us who believe in total depravity (Eph. 2, 1—3). We give the passage according to what we think the clearest translation: "And you were dead (*nekrous*) in (or as to) your trespasses and sins, in which ye once walked (Greek, *periepatestate*, walked or trod about) according to the ways of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also once lived in the lusts of our flesh," etc. You will observe that those "dead" people "walked about" and "lived" even while they were dead. So Paul says in 1 Tim. 5, 6: "But she that giveth herself to pleasure is dead while she liveth."

Then what is the meaning of "dead in sin"? This: the spiritual powers of the soul have become atrophied, paralyzed, or deadened by sin, while the other psychical powers retain their ability to function, though, of course, all of them are sadly affected. When man sinned in the garden of Eden, he lost his original righteousness, his spiritual quality, his faith and love in and for God, and became alienated from

Him; but we know from the Bible itself that he did not lose his personality, his mental powers, his self-consciousness, his freedom in earthly affairs, his psychical emotion, nor even his conscience entirely. Moreover, he still retained his sight, hearing, and other senses. All these were permitted to remain through the intervening mercy of God, for He might justly have permitted man to be wholly destroyed. Strangely enough, Adam, though spiritually dead, was still, by virtue of his remaining psychical powers, even conscious that he had sinned, for he was ashamed, hid from God, and was afraid to meet Him. When God called him, he could hear the divine voice, and understand the words, and could make reply. However, he showed the depth of the infamy into which he had fallen — that is, his spiritual death-stroke — by refusing to repent and plead for pardon, but, on the contrary, even tried to justify himself by putting the blame upon the woman; while she, being in the same spiritual condition, tried to fix the blame upon the serpent. They were both dead and alive, those two, and their posterity has ever since inherited the same abnormal and paradoxical nature.

What, then, is this living death of the unconverted sinner? It is that deadened divine image that is within him; it is those corrupted and paralyzed spiritual powers. It is as if he were bearing a corpse about with him in his soul. It casts its terrible blight upon all his psychical faculties, the intellect, the susceptibility, the will. Even in his natural state he must often be conscious of the schism within and of the dead weight he carries about; but he becomes poignantly conscious of his blight and burden when the call of God sounds in his ears, and the blazing light of the Law reveals the hideous obliquity of his being. It is at this point that Paul exclaims in his despair: "O wretched man that I am! Who shall deliver me from the body of this death?" No sooner does the sinner utter this cry for help than God sheds upon him the sweet, mellow radiance of the Gospel, which reveals Christ to him as the only source of help; and so he again cries with Paul: "I thank God through our Lord Jesus Christ."

But while the sinner has a natural will, so that he is capable of a kind of "civil righteousness" (Augsburg Confession, Art. 18; Apology, p. 78), yet in the higher, the spiritual, matters it avails nothing; it is utterly helpless. As the Augsburg Confession puts it (Art. 18): "It has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness, since the natural man receiveth not the things of the Spirit of God; but this righteousness is wrought in the heart when the Holy Ghost is

received through the Word." The Formula of Concord (p. 557, Jacobs edition) insists on the same truth: "The reason and free will have the power, to a certain extent, to live an outwardly decent life; but to be born anew, and to obtain inwardly another heart, sense, and disposition, this only the Holy Ghost effects. He opens the understanding and heart to understand the Scriptures, and to give heed to the Word, as it is written (Luke 24, 25): 'Then opened He their understanding, that they might understand the Scriptures.'" (pp. 68 ff.)

The view here expressed as regards "spiritual" and "psychical" powers of the soul we would decline as unnecessary because extra-Biblical. The phenomena of the spiritual death can be fully explained by saying that the quality of man's con-created intellect and will has been changed by the fall, so as to render them naturally unfit for performing an act that is pleasing to God. Furthermore, the manner in which Dr. Keyser connects "the call of God" with "the blazing light of the Law" we consider misleading. By the call we understand, only and exclusively, the Gospel offer of free and unconditioned salvation for Christ's sake. Lastly, Paul's exclamation: "O wretched man," etc., we regard as the sentiment of a converted person, not of one to be converted. So does the Form of Concord, p. 555, § 18. However, what Dr. Keyser says about "the total depravity" of fallen man, and his statement that "the natural will" of fallen man "avails nothing," and "is utterly helpless" "in the higher, the spiritual, things," is quite acceptable.

Dr. Keyser has in sundry places mentioned the Form of Concord with evident approval. The Form of Concord contains not only general statements regarding the total depravity of natural man, but it mentions a number of specific things that natural man cannot do, *e. g.*:—

In spiritual and divine things the intellect, heart, and will of the unregenerate man *cannot, in any way*, by their own natural powers, 1. understand, 2. believe, 3. accept, 4. think, 5. will, 6. begin, 7. effect, 8. do, 9. work, or 10. concur in working anything, but they are entirely dead to good, and corrupt, so that in man's nature, since the fall, there is, before regeneration, *not the least spark of spiritual power* remaining still present, by which, of himself, he can 1. prepare

himself for God's grace, or 2. accept the offered grace, or 3. for and of himself be capable of it, or 4. apply or accommodate himself thereto, or 6. by his own powers be able of himself to a) aid, b) do, c) work, d) or concur in working *anything* for his conversion, a) either entirely, b) or in half, c) or in even the least or most inconsiderable part, but he is the servant [and slave] of sin (John 8, 34; Eph. 2, 2; 2 Tim. 2, 26). *Hence the natural free will, according to its perverted disposition and nature, is strong and active only with respect to what is displeasing and contrary to God.* (p. 552, § 7. — Italics and numerations ours.)

This utter unfitness of natural man for spiritual acts the Form of Concord refers particularly and emphatically to the Gospel. It says:—

Although man's reason or natural understanding has still, indeed, a dim spark of the knowledge that there is a God, as also (Rom. 1, 19 sqq.) of the doctrine of the Law, yet it is so ignorant, blind, and perverted that when even the most able and learned men upon earth read or hear the Gospel of the Son of God and the promise of eternal salvation, they cannot, from their own powers, 1. perceive, 2. apprehend, 3. understand, or 4. believe and regard it true, but the more diligence and earnestness they employ in order to comprehend, with their reason, these spiritual things, *the less they understand* or believe, and, before they become enlightened or taught of the Holy Ghost, they regard all this *only* as foolishness or fictions. (p. 553, § 9.)

We should state here that in again numbering the acts for which the Form of Concord considers the natural man unfit, we have had no other purpose than to call attention to them. We attach no particular importance either to the number of these acts which are named, nor to the order in which they are named. We believe the confessors employ these terms as synonymous, as witness in the above citation "understand *or* believe," "enlightened *or* taught," and simply have heaped terms in order to express with the utmost force their belief that the *homo convertendus* is entirely, completely, altogether, unable to perform any and every spiritual act, or any and every part of a spiritual act; and that, as soon as this unfitness has been removed, and there is in him "the least spark of spiritual

power," "a spark of faith" (p. 563, § 5 $\frac{1}{2}$), he is no longer *homo convertendus*, but *homo conversus*. He is no longer dead, but alive, he is no longer turned away from, but to, God.

Our Lutheran laymen, as a rule, are not acquainted with the Form of Concord. But they all know Luther's Small Catechism. It is very meritorious, therefore, in the authors of the Form of Concord that they have not only cited (§§ 29—38, p. 558 f.) the consentient testimony of the earlier Lutheran Confessions on this matter, but also have reduced the whole matter to the lowest term, so to speak, by declaring that all they have stated is neither more nor less than what Luther expresses in these words of the Small Catechism: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me through the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith." (p. 560, § 40.) This enables any Lutheran layman to follow this discussion intelligently, and to judge of the merits of the position of either side. At the same time the immense importance of the discussion for the common faith of Lutherans becomes apparent, and the discussion cannot be denounced as a mere wrangling of theologians.

Let us see whether Luther cannot aid us in elucidating Lutheran teaching on this matter. His initial sentence in the explanation of the Third Article is an adversative clause, *i. e.*, it states contrary facts. First fact: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him." Second fact: "I believe that the Holy Ghost has called me by the Gospel, enlightened me with His gifts," etc. What is it that is placed in opposition in these statements? In the first place: "my own reason or strength" and "the Holy Ghost"; in the second place, my inability to believe in Jesus Christ, or come to Him, and the calling and enlightening by the Gospel. But is there not a hiatus—is there not something missing in the second opposition? Expressed in the severest logical form, should not Luther have stated the matter thus:

"But when the Holy Ghost called me by the Gospel, enlightened me with his gifts, I could believe in Jesus Christ, my Lord, or come to Him"? Yes. Why did he not do it? Because Luther felt no necessity to square his confessional statements with the grammar, logic, or psychology and ethics of the schools. In describing man's conversion he did as Dr. Keyser says God does: "He did not label the various steps as we do in our theologies." (p. 81.) Particularly, he did not draw that nice and mischievous distinction between "ability" and "act."

Luther simply states a condition in natural man which every Christian acknowledges, and next, something that happens to this natural man. This, too, every Christian acknowledges. To the person dead in trespasses and sins the Gospel comes, which is "the power (*δύναμις*) of God for salvation," Rom. 1, 16, which is "able (*δυνατός*) to make man wise unto salvation," 2 Tim. 3, 15, which "effectually worketh" (*ἐνεργεῖται*), 1 Thess. 2, 13. By the gracious influence of the Gospel "the first spark of faith is kindled" in a person. He "accepts the forgiveness of sins for Christ's sake, and comforts himself with the promise of the Gospel, and thus the Holy Ghost (who works all this) is given to the heart (Gal. 4, 6)." (p. 563, § 54.) Luther speaks of the origin of faith in man, or conversion, as the blind man in the Gospel related the restoration of his sight: "One thing I know, that, whereas I was blind, now I see." (John 9, 25.) "I cannot believe, but the Holy Ghost has enlightened me,"—that means: "My faith has been produced in me in the midst of my natural unfitness by the operation of the Holy Ghost." That is a statement of the phenomena of his conversion such as the average Christian does make.

But this is "forced conversion," "irresistible grace," "coerced faith," says Dr. Keyser. It is revolting to his ethics and psychology to take this view of the sinner's conversion; for he sees in this simple soteriological event no place where the *homo convertendus* is given a chance to decide for or against the offer of grace that has come to him, no room for "consenting freedom." Such a salvation, in Dr. Keyser's view,

"would not be an ethical and spiritual salvation, but a coerced and mechanical one, which would be no salvation in the true sense of the term. Therefore, from the very nature of an ethical salvation, there must be an action of prevenient grace prior to conversion, which enables man in some way to exercise his will to the extent that he is willing to be converted." (p. 71 f.)

Prevenient grace is a matter of supreme importance to Dr. Keyser. "A proper estimate of God's holy prevenient grace," he says, "will save our theology from much confusion; will keep it from becoming lifeless and Procrustean." (p. 78.) Accordingly, we shall have to fix in our mind exactly the character and operation of prevenient grace.

Prevenient grace, in the first place, is not converting grace. This distinction is to Dr. Keyser "a vital fact." "Remember," he says, "this vital fact—that when the spiritual will is enabled, or affected, or created, as you please, by prevenient grace, the sinner is still not saved from his sin and corruption; that body of death still lies within him like a blight and hideous deformity." (p. 78.) Of this grace, then, it could not be said: "By grace are ye saved."

However, prevenient grace, in the second place, does not leave the sinner wholly unaffected. "He has been touched by a spiritual power, and is *not quite the same as before*." (p. 66. Italics ours.) In an effort to understand Dr. Keyser at this point, which we believe to be a crucial point, we shall rehearse facts previously established: 1. Natural man is dead in trespasses and sins; 2. converted man has had "life breathed into him" (pp. 78. 83); 3. man under prevenient grace is not the same as before, nor as he will be when he is converted. Dr. Keyser distinguishes man's state under prevenient grace from man's "state of nature" (p. 66). Here is where we defer to the presentation of Dr. Keyser. This third state, which is neither death nor life, is to us a hybrid state and an ethical and psychological oddity. It does not fit into Acts 26. 18,

which, according to Dr. Keyser's view, should read: "To open their eyes, and to turn them from darkness to dawn, to light, and from the power of Satan to neutrality to God."

Prevenient grace has, in the third place, been assigned by Dr. Keyser "some enabling power prior to conversion," and he is "wondering whether any of our brethren will try to find some 'cryptic synergism' here." (p. 65.) Let us see in what way prevenient grace "enables" the *homo convertendus*. "Prevenient grace gives all a chance, and therefore locates the responsibility; regenerating grace bestows the new life, and enables saving faith; faith accepts justification, by which all Christ's merits are imputed to the believer, which is the sole ground of his salvation; progressive sanctification develops, and unfolds the inherent righteousness enabled by regeneration or conversion." (p. 65.) This is Dr. Keyser's *ordo salutis*. Again, he says: "After God awakens and illumines sinners, and after He graciously offers them salvation thus provided, then, and then only, is their own choice decisive; but it is decisive then, for at that point their free moral agency respecting the gracious overture comes into play. If this is not true, we repeat again that the grace bestowed in conversion must be 'irresistible grace,' and that is Calvinism, not Lutheranism." (p. 66 f.) Here we learn that prevenient grace is in operation during the call and illumination, and that it creates in man a free moral agency, enabling him to make a choice. Again: "Just as the will is enabled by converting and sanctifying grace to perform its function in those moments, so it is enabled by preparatory grace to perform its relevant function in that moment. Its function in the latter case is that of passivity or surrender towards God's grace; in the former, that of activity, concurrence, and cooperation." (p. 77.) It will be difficult to find for this state of passivity a place in the citations from the Book of Concord afore noted. Besides, a passivity which effects the sinner's surrender to God's grace is not so very passive. Prevenient grace, according to Dr. Keyser, may also be called

"preparatory grace, not converting grace." (p. 80.) As such it "produces conviction of sin." (pp. 78. 80.) This conviction is "a spiritual *motus* or condition of the soul" (p. 78), "an inner spiritual *motus*" (p. 80). If it is followed up, as in the instance of Peter's Pentecostal audience, by more exhortation, it brings the sinner "to the yielding point." (p. 81.) This might be called "added prevenient grace." The first impressions of prevenient grace have "awakened" the sinner, and have brought him "to his knees in humble confession and supplication." The sinner "prays to God for help," and when this point has been reached, God will "enable him freely to cease his resistance, freely to surrender himself to God alone, yea, even to cease trying to save himself." "Having led him thus far, so that he utterly despairs of self-help, and given himself up entirely to God, God flies to his rescue, breathes into his soul the new spiritual life, which is regeneration, in and by which the ability of faith is conferred upon him, then, by this divinely enabled faith, he lays hold upon Christ as his Savior and Redeemer; and this exercise of faith, a power given purely by grace, brings justification." (p. 63.) This description of the effects of preparatory grace is full of ambiguities and incongruities. We hear of a grace that convicts of sin, hence, discharges the function of the Law. This grace causes the sinner to pray for help. Now, if this prayer is not for help which the sinner knows to be available, and believes to be available for him, it is sin, according to Rom. 14, 23. The sinner surrenders himself to God under the influence of this grace, hence God has become to him an "*objectum amabile*." And yet, he is not converted, he has not the faith that justifies. He must now wrestle like Jacob for converting grace, which "breathes life into him" and bestows faith, and that faith he must "exercise" in order to obtain salvation. Where in Scripture, where in the Confessions of our Church, has Dr. Keyser found this soteriological sequence of events? This teaching is full of Roman leaven. We would not like to discharge the

ministry of an evangelical pastor according to this teaching. For, verily, we would not know how to comfort a soul that is in these preparatory stages, and wants to know whether it is become a child of God. What terrible practical consequences loom up right at this point? Nor is Dr. Keyser's presentation of these matters as calm and clear as it should be. He is too oratorical; he indulges in exclamations and rhetorical questions; with all his efforts at nice distinctions he does not keep Law and Gospel distinct. As a result, his effort confuses.

But, though these exceptions, which we would state in a spirit of sincere pity, are serious, what perplexes us still more is one question above all the rest that must here arise; it is this: This prevenient grace, or preparatory grace—must the sinner receive and accept *it*? We mean, of course, the sinner of whom Dr. Keyser has told us that he is dead, absolutely incapable of performing a spiritual act. In other words, how does God get this preparatory grace into the sinner? Is there another preparatory grace before this one that Dr. Keyser has presented? If so, how does that find lodgment in the sinner's heart? By a third kind of preparatory grace? And that by a fourth? Where do we stop? We submit these questions with the earnest wish to induce Dr. Keyser to take them up and answer them, not to perplex him. For at this point Dr. Keyser has proved wholly unsatisfactory to us, and we know that he has disturbed and confused the mind of other well-meaning and sincere persons by his violent protestations against Missouri's irresistible grace and his strong assurances of belief in original sin. If Dr. Keyser will reexamine his position at this point, he will find that he will have to do one of two things: Either he must surrender his belief in man's total depravity, or he must declare that he can save the entrance of prevenient grace into a sinner's heart as little from the charge of Calvinism as he thinks he can save Missouri's converting grace from that charge. Every ethical and psychological objection that he raises against Missouri must be raised against

himself, as long as he maintains the total depravity of natural man in spiritual matters.

Dr. Keyser himself has felt the weakness of his position. He says: "At this point the inquiry may be raised: How can the will have any spiritual ability to function before the sinner is converted?" This inquiry—which, by the way, we are inclined to regard as a self-inquiry, a question which the Christian conscience in Dr. Keyser asks of the ethical and psychological reason in Dr. Keyser—is very much to the point, wholly relevant, and almost shrieks for an answer. Here is Dr. Keyser's answer: "It would be more pertinent to ask: How can God convert a man against his will?" (p. 77 f.) Pardon, Dr. Keyser, this is not answering, but side-stepping, a pertinent question. Here is your *Hic Rhodus, hic salta!* and you yourself have conjured it up. Your answer is an evasion and amounts to saying: "I should have to cancel my chief, if not only, objection to Missouri's position if I were to answer the above question in the negative." However, this negative answer every one who judiciously and attentively reads your book will draw for you from your own premises, *viz.*, from your statement of the total depravity of fallen man in spiritual affairs. — Nor is Dr. Keyser's answer a few lines further down a whit better. "Perhaps," he says, "some one will object that there can be no spiritual movement in the soul before conversion. Then, why speak at all of the Holy Spirit's preparatory acts?" (p. 78.) We have indicated the "vicious circle" in Dr. Keyser's reasoning at this point: he employs one inexplicable fact to explain another. He must either admit that God hurls His prevenient grace into man *nolens volens*, and that man does not receive it all in an "ethical" way, as he charges Missouri with believing, or he must believe that the sinner receives prevenient grace with his *natural* powers. Hence, by introducing "prevenient grace" in the matter, he has not relieved the ethical and psychological tension which he has discovered in this matter. In the same category belong such remarks of Dr. Keyser: "God never commands without conferring the ability to obey, 'if

there first be a willing mind.'” (p. 83.) “The command with the conferred ability would have been absurd; but the man had a willing mind, and so Christ gave him strength to walk and even to carry his couch. ‘So is every one that is born of the Spirit.’” If ever the Gospel was excoriated, here is an instance. Quite correctly Dr. Keyser declares a soteriological command an *imperativus evangelicus*, as our older dogmaticians would say. What God commands in a Gospel way, that He confers. But Dr. Keyser seems not to see that as soon as he attaches his “if” clause to the above statement, he changes the Gospel command to as categorical an *imperativus legalis* as any that could be invented. For now the poor sinner—and for such the Gospel is designed—begins to lose hope and is thrust out into the ocean of doubt and despair, because he has not that “willing mind,” and he cannot obtain it except God give it him.

It is a matter of extreme regret that Dr. Keyser should have spoiled his great effort at studying the deepest matters in our religion by reviving old slanders which in a time of heat and passion were raised against Missouri. He has not given evidence that he has read very much at first hand about the teaching of Missouri. And what a great literature has sprung up about the mooted points in the conversion-election controversy! It is a great pity, too, that Dr. Gerberding has so injudiciously heralded the book of Dr. Keyser, which should have been thoroughly revised before it was issued. If personal assurances could be of any avail in this matter, we would assure Dr. Keyser, and all who have accepted his statements about Missouri’s teaching, that no Missourian believes as they think Missourians believe. This whole talk about force and coercion and irresistible grace in Missouri’s teaching of conversion is a nightmare of some American Lutheran theologians. Missourians believe that the Father draws sinners by the genial and mighty influences of His Gospel, but that sinners may resist His influences at any point. Missourians also believe in preparatory acts to conversion, only they do not make them

internal *motus* in the sinner's heart, but efforts from without on the part of the Holy Spirit to open the heart of the sinner and enter it. When all those fine things happen which Dr. Keyser sees happening in the *homo convertendus*, he is already a *homo conversus*. Divine grace is not such a sluggard as Dr. Keyser would make it out to be: it does its work of reclamation in a much quicker and much simpler way than Dr. Keyser believes. "Where the Spirit of the Lord is, there is liberty," says Paul. (2 Cor. 3, 17.) Dr. Keyser has put the Spirit of the Lord into the sinner, but refuses to put liberty there. "As dew from the womb of the morning" Zion obtains its "youth," *i. e.*, children are born to God in the Church by a silent and wonderful power which no one can watch. This statement of Ps. 110, 3, as Luther has translated it, and modern exegesis has endorsed his rendering, puts a heavy discount on our ethical and psychological explanations. Dr. Keyser, strangely enough, after all his previous psychological and ethical labor, remarks at the end of his book: "Just so we who accept the plain and simple Gospel preach to sinners to 'come and take of the water of life freely,' without troubling ourselves about the psychological mysteries involved; just as we see without bothering much about the mysteries of optics, and breathe without the mysteries of respiration, and eat without trying to figure out all the unsolved problems of digestion and assimilation." This is a fine sentiment excellently expressed. But throughout his book Dr. Keyser has done the very thing which he rejects as useless in this place.

We cannot quit this subject without giving expression to a sad reflection that has been present with us throughout the reading of Dr. Keyser's dissertation. Is there not in his constant appeal to the ethics and psychology of the sinner's salvation a pretty strong grain of rationalism, of which Dr. Keyser may not be conscious at all? Is there not in his view of the matter some of the age-long offense at a salvation by "the foolishness of preaching"? We say this with no desire to insinuate, merely to invite inquiry. Dr. Keyser, in many parts

of his book, has spoken with so much candor, and his book, in spite of its untenable positions, is still such a remarkable effort, that we should consider it a splendid gain to himself in a spiritual way and to our whole Church, if he could rid himself of the wrong views which he has permitted himself to entertain about Missouri.

D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

1. *CONCORDIA-BIBELKLASSE*. Bd. I: *Das Evangelium St. Matthaei*. Bd. II: *Die Apostelgeschichte St. Lucae*. Bearbeitet von G. Mezger. 302 and 448 pages. \$1.25 and \$1.50.

When *Concordia Bible Class* was launched in 1912, the wish was expressed, soon after the first few issues had been published, that these Bible studies might ultimately grow into plain and practical commentaries on parts of the Scriptures; for their value was soon apparent to every thoughtful peruser, and it seemed a pity that so much good theological labor should share the fate of most of our ephemeral Sunday-school literature. This wish has now been realized in a manner to reflect great credit on both author and publisher. We have but one wish to express: that the good work may be continued, and other portions of Scripture treated in the instructive and edifying manner that is in evidence in these volumes.

2. *LUTHERAN ANNUAL, 1915*. 104 pages. 10 cts.
3. *AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER AUF DAS JAHR 1915*. 104 pages. 10 cts.

Old friends of Missouri Lutherans, these almanacs will be greeted with delight by the hundreds of thousands of homes in which the German publication has for two generations held, and the English publication bids fair to hold, a favored place.

4. *LEHRPLAN FUER GEMISCHETE GEMEINDESCHULEN* der ev.-luth. Missourisynode. By Teacher H. J. H. Papke, aided by a committee. 38 pages. 15 cts.

This brochure evidences anew the fact that there is system, purpose, and — last, not least — common sense in the plan according to which Missouri Lutherans conduct their congregational schools.

Rev. Otto Sieker, New York City, announces a beautiful memorial volume, which commemorates the 250th anniversary of the founding of his church, famous St. Matthew's, "the oldest Lutheran Church in America." The valuable historical material for this artistic production has been compiled with great care and exquisite judgment by Rev. Karl Kretzmann. The illustrations include reproductions of rare views and portraits. 48 pages. 55 cts.

Northwestern Publishing House, Milwaukee, Wis.:—

1. *DOGMATIK* von A. Hoenecke. 18. Lieferung. 40 cts.

Pages 25 to 96 of Dr. Hoenecke's *Prolegomena of Theology* are offered in this number.

2. *JESUS, HIS WORDS AND HIS WORKS*. According to the Four Gospels. By William Dallmann. 481 pages. \$3.00.
Order from Concordia Publishing House, St. Louis, Mo.

To the author as well as to the publisher this life-portrait of the Savior by a Lutheran, fitly leading up as to its rational climax to Luther's explanation of the Second Article of the Creed, has plainly been a work of love; for both have lavished upon this volume some of the best that learning and art, piety and reverence, could produce for the common Christian who loves Jesus. The seventy chapters of this biography of our Lord will be read with unflagging interest and, what is more, with great spiritual profit. We bespeak for this book a wide and grateful circle of readers.

Success Printing Co., St. Louis, Mo.:—

1. *UNSER ERLOESER*. Predigten ueber die Leidensgeschichte unsers Erloesers Jesu Christi. Von J. H. Hartenberger. 248 pages. \$1.25.

This collection of 32 Lenten sermons, with an additional Easter sermon, has grown out of years of patient labor on the part of a country parson, who has striven to set forth the mystery of the passion of God's Son, and its blessed results for a world of sinners, in the plainest manner. The Gospel of the suffering and victorious Christ is the last message which God, who would have all men to be saved and to come to the knowledge of the truth, has conveyed to men for their salvation; and if rightly propounded, viz., with the constant emphasis on the fact that the work of Christ is substitutive, and has atoning virtue, it has the power to save sinners. This condition is abundantly fulfilled in these sermons.

2. *SAENGERBOTE*. Lyrisches Quartalheft. Nr. 8. pp. 241—288. 15 cts.

"Christmas" is the dominant theme of our poets who have become contributors to this poetical quarterly, now completing its second volume.

Schriftenverein der sep. ev.-luth. Gemeinden in Sachsen, Zwickau Germany, announces the following leaflets and tracts, the publication of which was caused by the European war, and all of which we heartily recommend, viz.: 1. *Mahnung in Kriegsgefahr*. Sermon by O. Willkomm. 2. *Krieg und Ernte*. Sermon by the same author. 10 Pf. each. 3. *Was in dieser Kriegszeit am meisten not tut*. 4. "*Uns ist bange, aber wir verzagen nicht*." 5. *Durch Kampf zum Siege*. 6. *Mahnung und Warnung*. 100 copies, selected, M. 1.50. Also 7. *Das Evangelium St. Matthaei*, according to Luther's translation. 5 Pf.

Ernst Kaufmann, New York City:—

THE CHRISTIAN HOME CALENDAR FOR 1915. 50 cts.

This is a wall-almanac containing devotional readings (text, exposition by Luther, and hymn) for every day of the year. The compiler is Rev. Tilly, of Winfield Junction, N. Y. His work has been done with very good judgment and skill. This is the first English almanac of its kind offering words of Luther in connection with Scripture passages for daily reading. The enterprise should be encouraged because of the quality of the work, if not for other reasons.

Lutheran Publishing House, Decorah, Iowa:—

THE OLD PATHS. Sermons on the Second Gospel Series according to the Church of Norway. By Pastors and Professors of the Synod of the Norwegian Evangelical Lutheran Church of America. Collected and Edited by *Knut Seehuus*.

Fifty-eight known authors have contributed one sermon each (one of them two), and an anonymous writer eight sermons, to this volume. The new variety of texts, together with the great variety of authorship that has been available for this book, serves very much to keep the reader's interest unabated. Viewed jointly, these sermons are a testimony *en masse* in behalf of the cardinal truths of Christianity. Sin and grace, repentance and faith, Law and Gospel, the Word and the Sacraments, as taught in the divinely inspired Bible, are here exhibited with Scriptural clearness and force. The style of the writers is usually plain, the treatment of the text direct, and there is in every sermon an evident desire to make the thought, or thoughts, of the text the dominant thoughts of the discourse. Dissent arises occasionally as to the wisdom or sufficiency of a statement. *E. g.*, p. 63, the full truth is stated in the words: "In His Gospel, Christ indeed appeared as the Light of the *World." That Christ preached also the Law, and that the Law is also a light, is true, but Christ did not prove Himself the Light of the World by preaching the Law. This thought is disturbing in this connection. Upon the whole, we consider this collection of Gospel sermons worthy of perusal by our pastors, and that it will be studied with profit.

Augustana Book Concern, Rock Island, Ill., announces:—

THE STORY OF THE SEVENTH ANNUAL CONVENTION of the Association of the English Churches of the Augustana Synod. 80 pages and illustrations.

Wartburg Publishing House, Waverly, Iowa, announces:—

BERICHT UEBER DIE 24. JAHRESVERSAMMLUNG DES WESTLICHEN DISTRIKTS der Ev.-Luth. Synode von Iowa u. a. St. 61 pages.

Prof. Geo. J. Fritzsche, 1851 Fremont Ave., Dubuque Iowa, has published a reprint, *DIE URFORMEN DES 11. ARTIKELS DER CONCORDIENFORMEL*, from the collections of Harms.

Lutheran Board of Publication, Columbia, S. C.:—

1. *A PRIMER OF LUTHERANISM*. Revised by A. G. Voigt, D. D. 24 pages. 5 cts.

In this catechization, adapted for use in schools at the Reformation Service, Answer 88: "The Lutheran Church teaches that the body and blood of Christ are received in the Lord's Supper," etc., could be made to read in a new edition: "... the bread and wine in the Lord's Supper are the body and blood," etc. This makes the answer correspond more to Luther's Small Catechism, which the children learn.

2. *THE MEMORIAL CATECHISM* for the Sunday-school and Family Circle. No. 1: For Infant Class. By Rev. J. Hawkins, D. D. 32 pages. 5 cts.

Thirty lessons, couched in most simple language, for the smallest children in a Sunday-school are here offered, five of an introductory character, the rest on the history of the people of Israel.

George H. Doran Co., New York:—

1. *OUTLINES OF THEOLOGY*. Rewritten and Enlarged by A. A. Hodge, D. D. 678 pages.

This is a reprint of the 1878 edition of Dr. Hodge's student's text-book for the study of Systematic Theology on the Presbyterian, resp. Reformed, foundation. The work is really a giant catechism: it presents, in the form of questions and answers, every part of the Christian doctrine in 43 chapters. Chaps. 1—3 correspond to our Prolegomena: they deal with the definition and sources of theology; chaps. 4—7 embrace the materials found in our Bibliology; chaps. 8—11, those in Theology Proper; chaps. 12—14, Cosmology; chaps. 15—21, Anthropology; chaps. 22—27, Christology; chaps. 28—36, Soteriology; chaps. 37—40, Eschatology, while the three last chapters treat the Sacraments. Everywhere the doctrinal position of the Westminster Confession is strictly maintained, and while agreement is occasionally voiced with the Lutheran teaching, the entire treatise is written with a conscious and determined dissent from Lutheranism, which dissent is most pronounced in the chapter on the *communicatio idiomatum*, the decree of predestination, and the Sacraments.

2. *THE PREACHER; HIS LIFE AND WORK*. Yale Lectures. By Rev. J. H. Jowett, D. D. 239 pages. \$1.25.
3. *LECTURES ON THE HISTORY OF PREACHING*. By the late Rev. John Ker, D. D. Edited by Rev. A. R. Macwen, M. A., Balliol, B. D., Glasgow. Introduction by Rev. Wm. M. Taylor, D. D., LL. D. 407 pages. \$1.00.

In the first book a Presbyterian minister lectures to divinity students at Yale in a plain and beautiful style on The Call to Be a Preacher, The Perils of the Preacher, The Preacher's Themes, The Preacher in His Study, The Preacher in His Pulpit, The Preacher in

the Home, The Preacher as a Man of Affairs. The author has embodied in these lectures his experience, gathered in church-circles different from our own, but, *mutatis mutandis*, his reflection will be found applicable to conditions that confront us. Take, *e. g.*, the following from "The Preacher's Themes":—

We are told that there is a tragic lapse of interest in the Church. The Church is now surrounded by a multiplicity of conflicting or competing interests. Modern life has put on brighter colors: it has become more garish, more arresting, more mesmeric. Society has become more enticing, and lures of pleasure abound on every side. And all this is making the Church seem very gray and somber, and her slow, old-fashioned ways appear like a "one-horse shay" amid the bright, swift times of automobile and aeroplane! And therefore the Church must "hurry up" and make her services more pleasant and savory. Her themes must be "up to date." They must be "live" subjects for "live" men! They must be even a little sensational if they are to catch the interest of men who live in the thick of sensations from day to day.

I can quite understand men who take this position, and I think they offer certain reasonable counsels which it will be our wisdom to heed. But, on the other hand, I think the road is beset with perils which we must heed with equal vigilance. The Apostle Paul recognized changing assortments of circumstances, and he resolved upon a certain elasticity, and he became "all things to all men" that he might "save some." But in all the elasticity of his relations he never changed his themes. He moved amid the garishness of Ephesus, and Corinth, and Rome, but he never borrowed the artificial splendor of his surroundings and thereby eclipsed the Cross. No "way of the world" seduced him from his central themes. Wherever he went, whether to a little prayer-meeting by the riverside in Philippi or amid the aggressive, sensational glare of Ephesus or Corinth, he "determined to know nothing among men save Jesus Christ and Him crucified." And I am persuaded that amid all the changed conditions of our day—the social upheavals, the race for wealth, the quest of pleasure, we shall gain nothing by hugging the subordinate, or by paying any homage to the flippancy and frivolity of the time. The Church is in perilous ways when she begins to borrow the sensational notes of the passing hour.

The second book is from quaint Dr. Ker's pen, who was the first occupant of the chair of what we would call Homiletics and Pastoral Theology when the United Presbyterian Church of Scotland created that chair for its school at Glasgow. The contents of this volume were originally delivered in lectures to the students. In chaps. 1—7 Christian preaching both in the Orient and Occident is depicted up to the 13th century. The eighth chapter describes preaching immediately before the Reformation; chap. 9 is devoted to Luther; chap. 10, to the period from Luther to Spener; chaps. 11—13, to the age of pietism (Spener, Labadie, A. H. Francke, Bengel); chaps. 14, 15, to the age of illuminism (Spalding, Zollikofer, Reinhardt); chaps. 16—19, to Schleiermacher, Nitzsch, Tholuck, Hofacker, Harms, J. F. Meyer, Stier, Krummacher, and G. H. v. Schubert. In chap. 20 the author reviews modern preachers: Theremin, Karl Schwartz, Kahnis, Delitzsch, Kliefoth, Ludwig Harms, Koegel, Luthardt, Steinmeyer, Beck, Gerok, Uhlhorn, Julius Mueller. The concluding chapter presents "Lessons for Our Preachers."

4. *THE CONSTRUCTIVE QUARTERLY*, Vol. II, No. 4, contains, amongst other essays, one by Friedrich v. Huegel: "Specific Genius and Capacities of Christianity, Studied in Connection with the Works of Prof. Ernst Troeltsch"; "Generic Christianity," by Shailer Matthews; "Lutheranism and Mysticism," by Friedrich Loofs; "Philosophy and Belief," by Edw. A. Pace; "War and the Need of a Higher Nationalism," by H. Symonds; "Independent Teaching in France: French Clergy in the War," by Eugène Tavernier, and eight other articles. 220 pages. 75 cts.

The Standard Publishing Co., Cincinnati:—

1. *TOPICAL ILLUSTRATIONS*. By J. E. Denton. 308 pages. \$1.00.

From the writings of Spurgeon, Talmage, Beecher, Hall, R. R. Meredith, Moody, E. B. Ware, C. S. Robinson, A. T. Pierson, W. H. Black, Fullerton, Cuyler, Peloubet, Chas. Leach, Dawname, Wm. M. Taylor, Sheldon (not named), Drummond, A. Campbell, Jos. Parker, J. L. Brandt, Rob. T. Matthews, Liddon, Louis Banks, etc., from periodical literature, both secular and religious, (*Pulpit Treasury*, *Sermon Illustrator*, *Homiletic Review*, *Christian Standard*, *New York Examiner*, *Saturday Evening Post*, etc.), and from unknown sources the author has drawn illustrative material, usually to the point, and showing in most instances good taste, on the following topics: Afflictions, 1—59; Almost, 60—65; Amusements, 66—77; Atonement, 78—103; Backsliding, 104—113; The Bible, 114—178; Boys, 179—228; Christian Science, 229—239; Confessing Christ, 240 to 269; Consecration, 270—328; Environment, 329—335; Giving, 336 to 390; Helpfulness, 391—424; Heredity, 425—441; Infidelity, 442—465; Intemperance, 466—490; The Lord's Day, 491—508; Missions, 509—539; Pastoral Work, 540—547; Pearl of Great Price, 548—564; Politeness, 565—567; Prayer, 568—623; Preaching, 624 to 637; Procrastination, 638—655; Resurrection, 656—672; Rightly Dividing the Word of Truth, 673—710; Turning-Points, 711—735. A topical index with cross references extends the applicableness of the contents of the book to about 200 additional subjects. Beecher's fling at the theologians who trace suffering to sin (18), the endorsement of the governmental and the moral influence theory of the atonement (88), rest on error.

2. *CHRISTIAN SCIENCE IN THE LIGHT OF REASON*. By L. J. Coppage. 128 pages. 75 cts.

This searching inquiry—would that we could say inquest—negatives in terse style and with convincing force: 1. that Christian Science is scientific, pp. 15—50; 2. that it is Christian, pp. 51—86; 3. that it is consistent. A very valuable feature are the exhaustive and verified references to Mrs. Eddy's book. The reading is not easy, because the reasoning which the author combats is not easy. But this book offers in the briefest compass a wealth of facts against "Eddyism"—so this thing should be called!—that we have not met with elsewhere.

3. *LANDS OF THE BIBLE.* By J. W. McGarvey. 624 pages. \$2.00.

The former President of the College of the Bible at Lexington, Ky., here offers a very good account of the geography of Palestine, pp. 19—142, of its topography, pp. 143—386, and, in lighter, sometimes humorous, vein, of his travels in Egypt, Syria, Asia Minor, and Greece. The book contains 5 colored maps and 126 illustrations. The arrangement of the material that must go into a book of this kind is practical and reveals sound pedagogical judgment; the statements are made with a great care to be exact, and although the references to Scripture are not as prolix as one usually finds them in such books, there is a sufficient number of them. The three parts of this book are auxiliary to one another, and really represent three sectional views of the subject-matter, offering three distinct courses of study.

4. *THE OLD CEVENOL.* By Rabaut Saint-Etienne. Translated into English by Alfred E. Seddon. 101 pages. 75 cts.

Here is a book that we should like to see in our school libraries and the libraries of our Young People's Societies. It is historical truth in good English, and told in a fine spirit of truthfulness that neither minces matters nor aggravates facts. "The inhuman cruelties that were perpetrated upon the Huguenots by the Roman Catholic Church constitute the story of this volume. The author paints with a master's consummate skill the picture of suffering and misery inflicted upon these people, whose only offense was an unalterable determination to worship God in their own way. The book is deserving of wide circulation, for it is exceptionally timely for the conditions of the day. The message it contains—written in the blood of the martyred Huguenots—warns us to keep inviolate the liberties we have inherited from the sacrifices of our forefathers, and to call a halt upon the encroachments on these liberties by the Roman Catholic Church."—We fully endorse these words of the publishers.

5. *SEVENTH-DAY ADVENTISM RENOUNCED.* After an Experience of Twenty-eight Years by a Prominent Minister and Writer of that Faith, *Rev. D. M. Canright.* Introduction by *Rev. Theo. Nelson, LL. D.* 11th Edition. 413 pages.

This is a very valuable publication, giving inside information both as to the teaching and government of the Adventists, and exhibiting their sectarian spirit as no other book that has been written about the Adventists in America. The author, after leaving the Adventists, attached himself to the Baptists, and his criticism of Adventist teaching, while it attacks errors in that body, is not altogether free from erroneous views.

6. *HOW I BECAME A NON-CATHOLIC.* By John Hunkey. VI and 334 pages. \$1.00.

The author says: "Although there are a number of doctrinal reasons for how I became a non-Catholic, I will give but two of them; for to give them all would make too large a volume. I will, as it is,

even have to leave out matter pertaining to the two doctrines to be examined, otherwise it would make too large a volume. The two doctrines are the Real Presence of Christ in the Eucharist and the Invocation of the Blessed Virgin, virtually the two leading or essential doctrines of the Church." His exposition of Roman teaching, then, does not lay bare the utter apostasy of the Church that professes the Decrees of the Council of Trent and hundreds of papal pronouncements, viz., its defection from the alone-saving doctrine of justification by grace through faith in Jesus Christ. But the book shows how consistent thinking and conscientious action will drive a Roman Catholic out of his Church almost at any point.

Sherman, French, and Company, Boston:—

1. *THE PHILOSOPHY OF CHRIST'S TEMPTATION.* By George Stephen Painter, Ph. D. 333 pages. \$1.50.

To appreciate the acts of Christ, it is indeed necessary, as Luther urges, that we incorporate Him and His life fully in the life of our race. Luther called this "drawing Christ down into the flesh." But no study of the human in Christ is an exhaustive study of the Christ of the Scriptures. This, too, Luther set forth with great force. The sufferings of Christ, according to the plain view of Isaiah (chap. 53) and Paul (2 Cor. 5) are the sufferings of God, caused by the guilt that was imputed to the sinless Christ; hence, they are vicarious. It was not for the purpose of pointing a lesson of moral courage, but "to destroy the works of the devil" that the Christ was manifest in the flesh. These facts are so plainly expressed in the Scriptures that there is no getting away from them on the ground that these facts are merely a matter of interpretation. And if any one who, in expounding the Lord's temptation, makes use at all of the Scriptures, he cannot assert that the Scriptures are "not a yoke to bind us, but a lamp to illumine." They certainly do bind us to teach men the doctrine of the vicarious satisfaction for the guilt of the world rendered to the just God by the perfect obedience, in doing and dying, of God's Son incarnate.

2. *MARCHING MEN, or, Facing Problems of Childhood, Pulpit, and Pew.* By Leonidas Robinson, M. A., Ph. D. 243 pages. \$1.25.

The character and aim of this book may be understood from these words in the author's Foreword:

Some cling to the old traditional beliefs with a zeal born of despair; some abandon them in reckless bewilderment; and others (the class is growing) are engaged in an exhaustive and painstaking research for new bases, looking toward the reconstruction of our doctrinal faith consistent with newly discovered facts of science and principles of criticism. There has come the rise of the historical spirit with true regard to the sequence of history and those historic forces over which we have no control. From this has come the revival of interest in science, especially as related to evolution.

A revolt from the old individualistic idea, the operation of the new leaven of altruism, and the coming of a new cosmic consciousness, are giving us a new science of sociology. This is an age of tireless investiga-

tion to find laws and principles that will name the soul's normal life and action, and its intimate relation to the nervous system. A search for their use in general education and for their proper application in moral and religious work has given us a new psychology. From this new scientific viewpoint have come a new psychology, a new pedagogy, and, in a sense, a new Bible.

The author has overlooked one class of men in these days of restless agitation: those who seek for the old paths and walk therein, championing against any odds the faith that was once delivered to the saints.

The Macmillan Co., New York:—

THE GOSPEL OF JESUS AND THE PROBLEMS OF DEMOCRACY. By Henry C. Vedder. IX and 410 pages. \$1.50.

To the dream that has been cherished in nearly every age, viz., that Jesus is a social reformer, and that the business of His ministers is to break the dominion of monarchical ideas in theology and the rule of aristocracy, with its special privilege, in society, the gifted author of this book has fallen a prey. How he would read history we learned from his recent book on Luther and the German Reformation. How he would adjust the Gospel of Christ to our age, solving, by means of it, the problem of social justice, the woman problem, the problem of the child, of the slum, of vice, of crime, of disease, of poverty, and of lawlessness, he tells in this book. Like his other books this one, too, has been written in a most fascinating style. The spirit of candor and a fine moral indignation, in view of wrongs that are not only tolerated, but sanctioned by modern society, also prepossesses the reader in the author's favor. Still, after one has heard him to the end of his argument, the ineradicable conviction remains that the real relief for the world's ills will not come to men *en masse*, to commonwealths, and societies, but to the individual sufferer in the comfort of the Gospel of the forgiveness of sin, the Gospel of patience and love, the Gospel that makes men content whether they live in want or luxury, and that teaches them to return a prayer for a curse, and meet selfishness with unselfishness. To the extent that each of us practises these teachings of the Master, he improves the condition of the world. Beyond that none of us, with all our chafing and worry, will ever go. Nor need any one wait with carrying these things into effect until all the rest agree to do the same.

Houghton Mifflin Company, Boston:—

LINCOLN AND SLAVERY. By Albert E. Pillsbury. 97 pages.

Conclusive evidence from documents now available that Lincoln opposed slavery, not as a time-serving politician, but on grounds of justice and equity, is here offered.

M. E. Munson, Publisher, 77 Bible House, New York:—

TABLE GRACES for Daily Use, Special Days and Occasions. 65 pages. 25 and 50 cts.

The beautiful custom of beginning and ending a meal with prayer, at one time the invariable rule in every Protestant home, is

revived and strengthened by this modest booklet, which divides into I. Forms of Grace for the Day: Morning Meal, Noonday Meal, Evening Meal, After the Meal; II. Forms of Grace for Special Days: New Year's, Easter, Birthdays etc.; III. Forms of Grace for Special Occasions: Weddings, Family Reunions, Guests, etc.; IV. Forms of Grace for Charitable Occasions: Orphanages, Hospitals, etc.; V. Forms of Grace for Colleges and Schools; VI. Forms of Grace for Children. In the collection we have found a number of old friends, and while not all selections are of like merit, all breathe the spirit of reverence and humility.

The Board of Home Missions of the Presbyterian Church in the United States announces two pamphlets: 1. *OHIO RURAL LIFE SURVEY*, Greene and Clermont Counties; 2. *COUNTRY CHURCH WORK: The Rural Evangel*. D.

Deichertsche Verlagsbuchhandlung, Leipzig:—

1. *DIE PSALMEN*, uebersetzt und erklært von Dr. Rudolf Kittel. LIX and 521 pages. M. 12.

Abundant critical and isagogical material, in which the labors of students of the Psalms down to the most recent times have been noted, is offered in the introduction. The commentary proper inscribes each psalm with a title supposed to express the central thought or the intended purpose of the psalm; e. g., Ps. 1: "The Two Ways"; Ps. 3: "Morning Hymn"; Ps. 4: "An Evening in the Peace of God"; Ps. 23: "The Lord My Shepherd and Host" (Hirt und Wirt). Ps. 83: "Wail of the Maccabees," etc. Next follows a translation which exhibits the metrical construction of the psalm, e. g.:—

110. DER PRIESTERKÖNIG.

Von David; ein Psalm.

| | |
|---|---------------------------------------|
| <i>Jahwes Spruch erging für meinen Herrn:</i> | <i>Geschworen hat's Jahwe,</i> |
| <i>"Setze dich zu meiner Rechten,</i> | <i>es wird ihn nicht reuen:</i> |
| <i>bis ich lege deine Feinde</i> | <i>! "Du bist Priester auf ewig</i> |
| <i>zum Schemel deiner Füße!"</i> | <i>/ nach Malkisedeqs Art."</i> |
| <i>Deinen machtvollen Zepter streckt aus</i> | <i>Der Herr zu deiner Rechten: er</i> |
| <i>Jahwe von Zion:</i> | <i>zerschmettert</i> |
| <i>so herrsche inmitten deiner Feinde!</i> | <i>am Tag seines Zornes Könige;</i> |
| <i>Dein Volk folgt dir willig</i> | <i>er hält Gericht: mit 'Leichen'</i> |
| <i>am Tage deines Heerzugs;</i> | <i>füllt er 'die Täler',</i> |
| <i>in heiligem Schmuck aus des Fröhrots</i> | <i>zerschmettert die Häupter</i> |
| <i>Schoss</i> | <i>auf weitem Gefild. . . .</i> |
| <i>taut dir deine Jugend.</i> | <i>Vom Bach am Wege trinkt er;</i> |
| | <i>drum erhebt er das Haupt.</i> |

The translation is followed, wherever necessary, by critical notes on the text or references concerning the meter. Next, the occasion for which the psalm was composed, or given its place in the collection, is indicated, as the author conceives it to have been. E. g., Ps. 45 is a nuptial hymn for the King's marriage with a foreign princess, p. 173. Finally, the psalm is expounded, according to its metrical and logical divisions, e. g., Ps. 104: Hymn of Creation: 1—4: the

great God of heaven; 5—9: the earth; 10—18: the earth peopled and provided for; 19—23: the moon and the sun; 24—26: the ocean; 27—30: food and breath of life for all; 31—35: conclusion. In ten places a special *excursus* on an important question has been inserted, *e. g.*, "Luther and the Forty-sixth Psalm." (Kittel regards Luther's adaptation of this psalm to his famous hymn a lucky guess at the real purpose of the psalm.) In an Appendix the author expatiates on the idea of retaliation as presented in the Psalms, and offers parallels to psalms from Babylonian and Egyptian literature. — This work is the product, not only of a scholar, but also of an artist, who has caught and reproduced the poetical fervor and grandeur of Israel's singers of old. The comment is intensely, fascinatingly, even absorbingly interesting, but disappoints awfully, disgustingly at times, by its rationalism and materialism. Even a plain New Testament citation, like that from Ps. 2 in Hebrews 1 on the eternal generation of the Son from the Father, does not secure Messianic character to this psalm (all Oriental kings call themselves "sons of God," and the day of their accession to the throne is the day when Jahweh "begets" them, *i. e.*, adopts them as His sons), p. 10 f. (*Sic!*)

2. *HANDBUCH DER KIRCHLICHEN JUGENDERZIEHUNG* (Katechetik) von *Dr. Joh. Steinbeck*. X and 318 pages. M. 6.80.

The title for this work has been chosen advisedly: the author does not wish to present the theory of catechetical instruction, but, more than that, he desires to emphasize these two facts that there are churchly, or congregational, ways for taking care of the young people, and that the business of the Church is, not merely to instruct, but to educate the young people. Hence, subjects like children's services, instruction and nurture of catechumens are treated in this book more exhaustively than is customary. — The first part of the book, pp. 1—62, is historical: it presents the genesis and development of catechetical instruction (*Katechumenat*) in the early, medieval, and evangelical Church. The remainder of the book will prove exceedingly stimulating to our pastors, despite the fact that they will dissent from the author's view in one or the other matter: it treats the principles and methods of a Christian and churchly education of the young. Though our old friend from seminary days, Rambach, does not seem to have been considered worthy of notice, the author's reading has been very extensive otherwise: every writer of note on catechetics or a cognate subject has been cited, and his view judged.

3. *DIE PRINZIPIEN DER DEUTSCHEN REFORMIRTEN DOGMATIK* im Zeitalter der aristotelischen Scholastik. Von *Lic. Paul Althaus*. VIII and 273 pages. M. 7.50.

During the last twenty years a number of publications have appeared in Germany which show that the Protestant leaders in the domain of Systematic Theology have turned their attention to the labors of the dogmaticians of the 16th and 17th centuries, in an effort

to discover how those early dogmaticians viewed the relation between reason and revelation, *a priori* evidence and historical evidence, and the basis of religious assurance or certitude. The procession may said to have been started as early as 1891 by Troeltsch's *Vernunft und Offenbarung bei Joh. Gerhard und Musaeus*. Since then there have appeared works by Stange and Rendtorff on the problem of certitude in the theological system of Joh. Musaeus, by Ihmels on the doctrine of certitude, by J. Reinhard on Lutheran dogmatics from 1700—50, by Weber on "Philosophical Scholasticism of German Protestantism in the Era of Orthodoxy," and on the "Influence of the Protestant Philosophy of the Schools on the Dogmatics of Orthodox Lutheranism," and, most important of all, Heims' "Das Gewissheitsproblem in der systematischen Theologie bis zu Schleiermacher," which was published in 1911. All these investigations deal chiefly with Systematic Theology in the early Lutheran Church. The present publication is an inquiry into the views which such Reformed theologians as Keckermann, Alsted, Calvin, Ursinus, Maccovius, Polanus, Heidegger, and Pietetus hold on the aforementioned questions. The old Protestant view of theology as being in a class by itself, and of all other departments of learning as being subsidiary to theology, is correctly shown, and the author also shows how the use of logic in the schools, and the introduction of the logical method of study gradually forced upon theology its "system," and forced it among the sciences, thus dethroning it from its divinely appointed position of isolated supremacy.

4. *DIE SAKRAMENTE UND GOTTES WORT*. Von Martin Scheiner. XX and 220 pages. M. 5.

We have in these pages a vigorous reaction against the tendency of modern liberalism in theology to divest the means of grace, Word and Sacraments, of their divine authority and efficacy. The propaganda for these liberal views entered Transylvania some time ago, and roused the old confessional spirit of a few Lutheran pastors to a sturdy remonstrance. Scheiner is one of these protesting Transylvanian Lutherans. Two years ago he attracted attention by his treatise on the resurrection of Jesus, in which he demolished the "vision-theory" of modern liberalism. In this treatise he defends the old Lutheran view that Baptism and the Eucharist are divinely appointed means, or channels, or purveyors, of grace, and have no connection with the mysteries of pagan religions, to the practise of which a select few were admitted. Though one cannot subscribe to every argument and Scripture-proof which he offers, his whole aim and the general quality of his work is such that confessional Lutherans will greet this publication with joy and wish those Transylvanian opponents to men like Rade, Baumgarten, Luepke, and Niebergall Godspeed.

5. *LUTHERS ROMFAHRT*. Von Heinrich Boehmer. 183 pages. M. 4.80.

The Marburg professor who gave us that fascinatingly written study, *Luther in the Light of Modern Research*, is out in this book

in a special study of the facts that can be clearly established in regard to Luther's journey to Rome. Three chapters are devoted to the taking and sifting of testimony as to the time — most likely 1510 — and the cause of Luther's journey to Rome — the adjusting of the differences of seven Augustinian monasteries with the general of their order, Staupitz. The rest of the book deals with the known events during the journey, and criticize Hausrath's account of the journey for stating things that cannot be proven.

6. *AUS DER KIRCHE, IHREM LEHREN UND LEBEN.* Von Dr. Ludwig Ihmels. 204 pages. M. 4.

Mainly for the information of intelligent laymen the Leipzig dogmatician here offers seven essays — all of them, except the third, reprints of former publications — on practical issues that have arisen in the Church in Germany. "How Do We Preserve the Heritage of the Reformation, and Render it Fruitful for the Present Generation?" is his first subject. The heritage of the Reformation is the rediscovered Gospel of Christ, enabling men to enter into personal and present communion with God. To preserve this heritage, the authority of the Scriptures must be maintained over against the destructive criticism of modern times, Christ must be proclaimed for the forgiveness of sins as the central teaching of the Scriptures, and Law and Gospel must be applied, each in its peculiar office. "Christianity and the History of Religion" is the subject of the second essay; "The Gospel of Jesus Christ and Sin," that of the third; "The Bible and the Confessions," that of the fourth; "The Function and Importance of Dogmatics," that of the fifth; "The Working of the Holy Spirit within the Church," that of the sixth; "More Priestly Lay Activity Needed in the Church," that of the last essay. — The general tone and tendency of these essays have a reassuring effect, which, no doubt, was intended, on all who have been filled with deep distrust against most of the religious teachers and leaders of Germany. This distrust will not vanish entirely during the reading of this book; for the warning, *e. g.*, not to refuse the service of critical labors in theology altogether, though intelligible by itself, is out of place in view of the character of present-day criticism, which is the subject under discussion. Against these labors the distrust cannot become too strong and pronounced, nor too persistent and lasting.

7. *LUTHERS GROSSER KATECHISMUS.* Textausgabe mit Kennzeichnung seiner Predigtgrundlagen und Einleitung. Von Dr. Johannes Meyer. 178 pages. M. 3.80.

In an introductory chapter the author exhibits the sources of Luther's Large Catechism, — the sermons on catechetical subjects which Luther preached in May, 1528, September, 1528, November-December, 1528, and during the week of Good Friday, 1529. In the remainder of the book he tries to show, by reproducing the text of the Large Catechism in five different kinds of letters, how the materials of Luther's sermons passed over into the Large Catechism. The text of the Large Catechism has been established from the first

three original editions, which were published at Wittenberg April, 1529 (without the Admonition before Confession), 1529 (with the Admonition), and 1530. The sermons are cited from the Weimar Edition, Vol. XXX, 2—122, and Vol. XXIX, 136—219.

8. *MATERIALIEN ZUR VOLKSRELIGION ISRAELS.* Von *Lic. theol., Dr. phil. Anton Jirku.* 149 pages. M. 3.60.

Objects supposed to possess magical virtue (the prophet's wand, salt, almond-tree, fig-tree, milk, and honey), customs and practises of a magical character (such as are produced by, or affect, the hand, the fingers, human spittle, the eyes, magical production of rain, and omens), and lastly, the interpretation of dreams, are described in this treatise as they are known to have existed among the Israelites. Biblical, Talmudic, and Babylonian references are cited as on a par, and the conclusion which the reader will draw from the presentation of materials is that the Israelites practised magic like all the rest of the people, and that their religious leaders, yea, God, sanctioned the practise, or, at least, appropriated it for their own purposes. Thus the essential difference between miracle and magic comes to be obliterated.

9. *GESCHICHTE DER PAEDAGOGIK UND DES GELEHR-
TEN UNTERRICHTS.* Im Abrisse dargestellt von *Erwin
Rausch.* 4th Edition. 206 pages. M. 3.40.

There is no book extant which offers in brief and compact form such an abundance of information on the development of higher education. From its beginning in the Middle Ages higher education is here traced to the age of humanism, to the subsequent decay of humanistic pedagogy, to the age of illumination ("Aufklaerung"), the age of neo-humanism, inaugurating the reconstruction of the universities and of the common schools, and heralded by the pedagogical views of the philosophers of the 19th century, down to the modern conflict of the school-reformers. Of special interest to Lutherans are the sections on "Humanism and the Reformation," p. 38 f., and on "Luther's Influence on Pedagogics," p. 40 ff. The irreconcilable difference between Luther and the humanists is shown in the former section by a juxtaposition in parallel columns of the essential pedagogical tenets of either side. That Luther's doctrine, however, is pessimistic, and that his pedagogical ideal was autonomy ("Selbstmacht") as accorded to man by God, can be accepted only as relatively true. The author is more fortunate in the other statement, that Luther's ideal was "the liberty of a Christian," and he should have added that Luther's evangelical character and activity render his pedagogy optimistic in the noblest meaning of the term.

10. *DIE MODERNE PENTATEUCHKRITIK* und ihre neueste Bekaempfung, beurteilt von *Eduard Koenig.* 106 pages.

This is a controversial brochure penned in the highly personal style that is characteristic of the Bonn professor. It has been caused

by the ever multiplying attacks upon the Wellhausen school of Old Testament criticism and its destructive labors. These attacks are threatening to assume the dimensions of a general assault upon the citadel of negative criticism as applied, in particular, to the writings of Moses. German, Dutch, and English scholars are uniting in an effort to prove the untenableness of the critical creed of Wellhausenians. It is being announced that the school will soon have to "go to Canossa." One of the publications that belong to this movement (Moeller's *Wider den Bann der Quellenscheidung*) was noted in THEOL. QUARTERLY XVI, 251 f. — Dr. Koenig assumes, in a guarded way, the defense of "the validity of the modern criticism of the Pentateuch," *i. e.*, he upholds the theory of the "Quellenscheidung."

11. *METAPHYSIK DER GESCHICHTE*. Eine Studie zur Religionsphilosophie. Von Dr. K. Dunkmann. 70 pages. M. 1.80.

The title of this study hardly indicates its character. It is intended to signal a new discovery in the literature of the philosophy of religion: the concept of God is shown "for the first time" to be a human thought resting on a historical basis, and "religion can only be comprehended as a historical phenomenon." Religious individualism traces religion to a personal sentiment ("Stimmung"). This is declared to be wrong; religion should be conceived of as an indispensable element of social culture. Practically this comes to mean that the individual is religious because other individuals are and have been before him. The whole study, which abounds in abstruse terms and phrases, is an aimless effort without any practical consequence.

12. *DER SCHRIFTBEWEIS IN DER EVANGELISCHEN DOGMATIK EINST UND JETZT*. Von Dr. Karl Girgensohn. 78 pages. M. 2.

With baffling frankness the author confesses that the old "Scripture-proof" of the dogmatists is a thing of the past. You cannot settle any teaching in our day with a "Thus saith the Lord" and "Thus it is written." The statements of Scripture are nowadays understood by all well-informed persons merely in their historical significance, *viz.*, as expressions of what was or had to be under circumstances and conditions prevailing thousands of years ago. It is illogical, useless, yea, criminal to cite these statements for the purpose of regulating the faith of men to-day. The old Bible is gone, hence, the old proof-texts for doctrine are gone. A new method must be adopted: you must permit the spirit of the New Testament to impress you in your practical devotions with the idea of a living God, with the perception of the singular majesty of Christ, His dominion within His Church, His mighty power to save; but you must not try to prove particular dogmas by particular texts. This brochure shows with a pathos that is indescribable, because of the unblushing acknowledgments that are here made, the complete spiritual bankruptcy of the modern scientific theologian.

13. *FORMALE METHODEN IN DER THEOLOGIE*. Kritische Studien zur Religionspsychologie, Religionsgeschichte und -soziologie. Von Lic. Dr. Wilhelm Vollrath. 60 pages. M. 1.80.

The concept of faith is tested in this brochure as to its *quid* and *quale*, matter and form, or, we might say, as to the contents of faith and as to a state of faith. How this concept varies when studied by the psychologist, the historian, and the sociologist, is here tentatively shown in a manner that will try the patience of the reader.

14. *MODERNE BUDDHISTISCHE PROPAGANDA* und indische Wiedergeburtstheorie in Deutschland. Von Paul Gennrich. 52 pages. M. 1.20.

Schopenhauer declared Buddhism the highest of all religions, and started his own philosophy on the Buddhistic basis of the fallaciousness and illusiveness of all existing things. Ed. von Hartmann's philosophy is steeped in Buddhistic pessimism, which seeks salvation in the surrender of conscious existence, the lapsing into unconsciousness. Richard Wagner sang Buddhism into the Germans in his "Goetterdaemmerung," "Tristan und Isolde," and "Parsifal." Lastly, Nietzsche's superman and endless reincarnations were essentially Buddhistic creations of his mind. Thus the seeds of Buddhism have been sown in Germany, and a harvest is growing out of those seeds. "That is the course of every evil deed, that ceaselessly it must engender evil."

15. *NEUE KIRCHLICHE ZEITSCHRIFT*. No. 9: Gruetzmacher, "Can Christian Ethics be Practised in Our Time?" Caspari, "The Sayings of the Prophet Amos"; Steinbeck, "Importance of Variant Readings for the Method of Preaching"; Hoppe, "The Confession of the Church"; Scholz, "The Universal Priesthood of Believers the Basis for the Organic Union of the Pastoral Office with the Congregation."—No. 10: Risch, "Contributions to the Language of the German Bible"; Koenig, "The Present Crisis in Pentateuchal Criticism"; Peters, "What May We Learn from the Teaching of Rationalism regarding Preaching?"—No. 11: Ihmels, "How Do We Become Assured of the Resurrection of Jesus?" Gruetzmacher, "Essence and Limits of Christian Irrationalism"; Peters' conclusion of article in previous issue.

16. *DIE THEOLOGIE DER GEGENWART*. VIII, 5: Dr. Hermann Jordan's review of works on church-history since the Reformation.